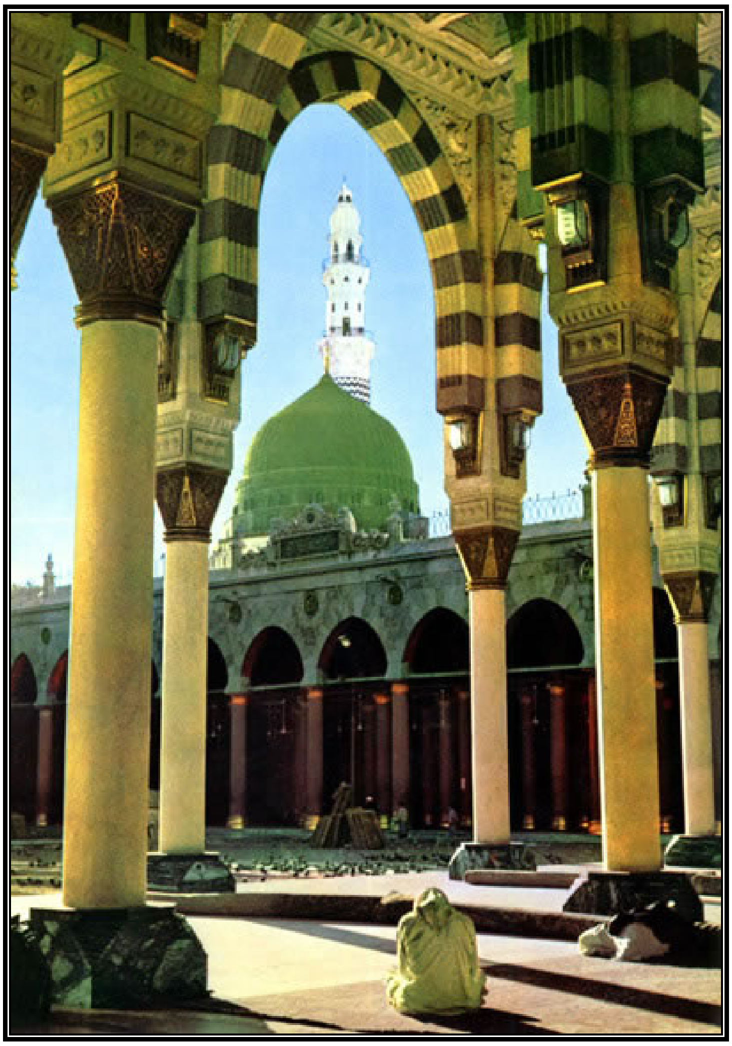
بسم الله الرحمن الرحيم

مولد الإمام البرزنجي



The Mawlid of Imam al-Barzinji

with an introduction and poetry by Shaykh al-Mukashfi

Zawiyah Qadariyah

www.abunashaykh.com

Dhu al-Hijja 1428

In the name of Allah, the Merciful, the Compassionate

The praise belongs to Allah who graciously bestowed upon His creation His beloved and His near-one, our Master Muhammad, Allah's blessings and peace be upon him. Mankind obtained the highest of ranks and complete light through his noble deeds and exalted character, may Allah bless him and grant him peace. The ummah freely expresses its love for him by magnifying their veneration of him. The Exalted says: "Surely you (Muhammad) have been given a great and exalted character." Knowledge of his attributes and noble biography (sirah) is the best way to draw close to Allah. This book before you contains virtually all the books on the life of the Prophet. Imam al-Barzinji, may Allah be pleased with him, delights our ears and eyes through this great mawlid.

We ask Allah to teach us the true worth of His Chosen One, Allah bless him and grant him peace, through obedience to what he commanded. The best gathering or audience is the one in which Allah's blessings and peace are sought for him. We ask Allah for success, guidance and implementation of the Book and the Sunnah for all of the Muslims. Surely, He is our Lord, the best of all lords and helpers. Praise be to Allah, the Lord of the worlds; and may Allah bless our Master Muhammad, the pure and virtuous prophet and his family and companions, and grant them peace.

Servant,
Seeker of Knowledge
'Abd al-Qadir al-Jayli
Addis Ababa, Ethiopia
In Jamad al-Awwal, 1428

بسم الله الرحمن الرحيم

الحمد لله الذي منّ على خلقه بحبيبه وصفيّه سيدنا محمد صلى الله عليه وسلم . فنالت المخلوقات الشرف الأسمى و النور المتمّم للمكارم والخلق الرفيع له صلى الله عليه وسلم . فكان حري بالأمة حبّه والقيام بتعظيمة تبجيله . قال تعالى « وإنك لعلى خلق عظيم » . ومعرفة شمائله و سيرته الشريفة من أعظم القربات إلى الله . وهذا الكتاب الذي بين أيدينا جمع كتب السيرة كلها . وإمامنا البرزنجي رضي الله عنه قد شنف أذاننا و أضاء أبصارنا بهذا المولد العظيم . فنسأل الله أن يعلّمنا حقّ المصطفى صلى الله عليه وسلم في طاعته في ما أمر . وخير المجالس الصلاة والسلام عليه صلى الله عليه وسلم . فنسأل الله التوفيق والرشاد والقيام بالكتاب والسنة وجماع المسلمين إنه مولانا نعم المولى ونعم النصير والحمد لله رب العالمين وصلى الله على سيدنا محمد النبي الطاهر الزكي وعلى أله وصحبه وسلم .

خادم

طلب العلم

عبد القادر الجيلى

اديس ابابا بلاد الحبشة

في جماد الأول ١٤٢٨هـ

Preface

Imam al-Barzinji is Ja‘far bin Hasan bin ‘Abd al-Karīm (buried in Jeddah) bin Muhammad bin Rasūl bin al-‘Abd bin al-Barzinji, in Barzinj Iraq, descending from al-Husayn (may Allah be pleased with him) back to the Messenger of Allah (peace and blessings be upon him).

Born in Dhu al-Hijjah in the year 1126 H in the city of Madinat al-Munawwarah, he memorized the Qur’an and studied the sciences of the din at the feet of the illustrious shaykhs of the Haram. He then traveled to Makkah where he lived next to the Haram for five years, studying at the feet of its shaykhs. He took the way of the people (the sufis) at the hand of Shaykh ‘Aţiyat Allah al-Hindī and Shaykh al-Bakrī. Returning to Madinah he assumed the office of issuing Shāfi‘i legal opinions. He (may Allah be pleased with him) was a firm adherent to the Book and the Sunnah, and he had many miracles which illumined the darkness. He died on Tuesday in the month of Sha‘bān in 1177 H in Madinat al-Munawwarah and was buried in al-baqī‘. He was the author of many books. The most famous of which is *The Necklace of the Jewel in the Mawlid of the Prophet, the Flower* and known as the *Barzinji Mawlid*.

The text in your hands also contains an introduction and poetry from a great *arif billah.* ‘Abd al-Bāqī al- Mukāshfī was the Sultan of the Gnostics, Abu ‘Umar al-Sayyid ‘Abd al-Bāqī bin ‘Umar bin al-Sayyid Ahmad al-Mukāshfī bin Muhammad al-Hārib, al-Husaynī through his father and mother (may Allah be pleased with him). Born in the village of Wad Shanbali in Sudan about the year 1280 H, he memorized the Qur’an and studied religious sciences under a number of teachers. In his childhood, he traveled the Qadari path at the hand of his father, Sayyid ‘Umar, and then at the hand of Shaykh ‘Abd al-Bāqī al-Shawl. He went on to establish his own village, Shakīnība, near the city of Manāqil in the middle of Sudan. As the founder of the Qadari-Mukashfī Tariqa, he trained and guided many men to reach their spiritual hopes. He left behind many miracles, discourses and sayings that still provide spiritual training.

One of his miracles was that he could speak with every visitor in his or her own language, even better than that person. All who visited him and all who were near him witnessed this. After he was already able to render disobedient hearts obedient, it was not difficult for him to render obedient the Arabic language. While he (may Allah be pleased with him) could render languages to suit ordinary people, speaking to them according to their intellects, being of the people fluent in the language of hearts, he could also speak with animals, especially birds. He died in Shakīnība in the month of Dhu al-Hijja, in the evening, in the year 1380. His grave is well known and visited.

المقدمة

الإمام السيد جعفر بن السيد حسن بن السيد عبد الكريم المظلوم المدفون بجده بن السيد محمد بن السيد رسول بن السيد عبد السيد البرزنجي نسبة إلى برزنج بأرض العراق الحسيني ﷺ ولد في ذي الحجة سنة ١١٢٦هـ بالمدينة المنورة وحفظ بها القرآن ودرس العلوم على أجلة مشائخ الحرم ثم رحل إلى مكة وجاور بها خمس سنين ودرس على مشائخ المسجد الحرام وسلك طريق القوم على السيد عطية الله الهندي والسيد مصطفى البكري وتولى منصب إفتاء الشافعية بالمدينة المنورة وكان ﷺ متمسكاً بالكتاب والسنة وله الكرامات التي أضاءت الدُجنة وتوفي يوم الثلاثاء من شهر شعبان سنة ١١٧٧هـ بالمدينة المنورة وقبر بالبقيع له المؤلفات الكثيرة والتي أشهرها كتاب عقد الجوهر في مولد النبي الأزهر المشهور بالمولد البرزنجي وجالية الكدر في ذكر أهل بدر وغيرها .

السيد عبد الباقي المكاشفي هو سلطان العارفين أبو عمر السيد عبد الباقي بن السيد عمر بن السيد أحمد المكاشفي بن السيد محمد الهارب الحسيني أباً وأُمّاً ﷺ ولد بقرية ود شنبلي بأرض السودان حوالي سنة ١٢٨٠هـ حفظ القرآن الكريم ودرس العلوم الدينيه على عدد من المشائخ وسلك الطريقة القادرية على والده السيد عمر في صِغره ومن ثَمَّ على الشيخ عبد الباقي أبو الشول وقام بتأسيس قريته الشكينيبه بالقرب من مدينة المناقل بوسط السودان وهو مؤسس الطريقة القادرية المكاشفية وقد ربى ﷺ كثيراً من الرجال حتى بلغوا الآمال وله الكرامات والأخبار الكثيرة التي تربو على الحصر . توفي بالشكينيبه من أرض السودان في شهر ذي الحجة عشية عرفه سنة ١٣٨٠هـ وقبره ظاهر بها يزار .

وقد كان الشيخ عبد الباقي المكاشفي يتحدث كل اللغات سواءً المشهورة منها أو التي كانت محلية عند أهلها فكان يتحدث مع كل زائر له بلسانه الذي يجيده بصورة أفضل منه وشهد له بذلك كل من زاره أو لازمه وقد وفقنا الله للاجتماع بمن شهدوا على ذلك العصر إذاً لا يستعصي عليه تطويع العربية وقد طوع القلوب العصية ولكن كان ﷺ يصوغها لعامة الناس ويخاطبهم على قدر عقولهم وهو من أهل فصاحة القلوب . كما كان يتحدث مع الحيوانات لا سيما الطيور منها . توفي بالشكينيبه في السودان في شهر ذي الحجة عشية عرفه سنة ١٣٨٠هـ وقبره ظاهر بها يزار .

From “Praise belongs to Allah” (p. 10) to “who traces his lineage to al-Barzinji” (p. 10) constitutes the introduction to the *Mawlid* written by Shaykh al-Mukāshfī (may Allah be pleased with him). It was prompted by his student Shaykh ‘Umar bin Nurayn. While Shaykh ‘Umar was sitting with Shaykh al-Mukāshfī, he asked the Shaykh to write a summary of the Prophet’s life (may Allah bless him and grant him peace). Immediately, Shaykh al-Mukāshfī asked for pen and paper. He began with *bismi llah al-rahman al-rahim* and then said to his student that what Sayyid Ja‘far had written was excellent, so it was enough to add a short introduction to it. The actual *Mawlid* begins with the words: “I begin dictating in the name of the Exalted Essence” at the bottom of page 10. The poem “Forthrightness” (p. 8), beginning with the words “O my Lord, by them and by their people” which opens this mawlid are not part of the original *Barzinji Mawlid*. It, along with the introduction, were inserted as a welcoming and an opening to the *Mawlid* in the same manner as many of the righteous scholars open a mawlid, by poems.

Shaykh al-Mukāshfī inserted other poems into the *Mawlid.* The second was inserted in the chapter which begins “Nine lunar months passed” (p. 16), expressing happiness with this light (Prophet Muhammad) which illumined the two abodes. The third poem, beginning “You were carried in the loins of lords, masters” (p. 22), was inserted before the chapter that begins “He appeared” (p. 22) and also expresses happiness and joy. The fourth poem, beginning “O Lord, bless the Prophet Muhammad” (p. 36), was inserted before the chapter about the Night Journey. In addition, there was one poem inserted after the completion of the Barzinji text.

من قوله « الحمد لله » حتى قوله « الى البرزنجي نسبته ومنتماه » هذه مقدمة للعارف بالله تعالى السيد عبد الباقي بن السيد عمر بن السيد أحمد المكاشفي ﵁ حيث أن تلميذه الشيخ عمر بن نورين طلب منه أن يكتب لهم كتاباً موجزاً في سيرة النبي ﷺ فطلب منه الشيخ أن يحضر دواة وقرطاساً فكتب الشيخ بسم الله الرحمن الرحيم ثم قال لتلميذه لقد نظم السيد جعفر البرزنجي وأجاد فسنكتفي بكتابة تقريظٍ له فقط وكتب ﵁ هذه المقدمة وبعدها يبتدأ متن مولد عقد الجوهر في مولد النبي الأزهر للسيد جعفر البرزنجي وذلك من قوله « أبتدئ الإملاء » إذاً فهذه المقدمة ليست من أصل المولد البرزنجي وكذلك قصيدة الرشدية التي أُستُهِلَّ بها هذا المولد والتي أولها « يا رب بهم و بآلهم » هي كذلك ليست من أصل المولد البرزنجي وقد أُدرجت كإستهلال وافتتاح للمولد النبوي كما درج كثير من العلماء الصالحين على إفتتاح المولد بقصيدة توسلية وكما أدرجت قصيدة أخرى للشيخ المكاشفي وهي تخميسه للهمزية وذلك بعد فصل الوضوع الذي أوله « ولما تم من حمله تسعة أشهر » فجاءت القصيدة إظهاراً للفرح بهذا النور الذي أضاء الدارين وأُدرجت كذلك بعد الفصل المبتدئ بقوله « وبرز ﷺ » قصيدة أخرى زيادة ومبالغة في إظهار الفرح والسرور وهي التي أولها « تنقلت في أصلاب أرباب سؤدد » وأدرجت قصيدة رابعة بعد فصل الإسراء والمعراج هي كذلك من نظم العارف بالله تعالى الشيخ عبد الباقي المكاشفي وأضيفت قصائد كذلك بعد نهاية متن المولد البرزنجي وكلها ليست في أصل ومتن المولد البرزنجي وما عدا هذا الذي ذكرناه فهو متن المولد البرزنجي المسمى بعقد الجوهر في مولد النبي الأزهر .

الله محمد

In the name of Allah the Merciful the Compassionate

Surely Allah and His angels send blessings upon the Prophet
O you who believe send blessings upon him and ask for him peace

O Allah bless, grant peace and barakah upon him

(Song of Forthrightness by the realized
in Allah, Shaykh al-Mukashfī, may Allah be pleased with him)

O my Lord, by them and by their people	Quicken the opening and the arrival to the right path.
By the light of the Divine Face and His might	And by His rule that lasts forever,
By the might of the Mighty, Exalted	And by the veil of effulgent light,
By the world of slaves and their remembrance	And by the green towering mountain and the thunder,
By the ‘Arsh of Allah and those who carry it	And by the Throne (Kursi) and the seven everlasting abodes,
By Jibrīl and Mikā’īl	By ‘Azrā’īl, so assist me.
By Isrāfīl and his fear of Allah	And every angel standing or in *sajda* (praying),
By Ādam and Nūĥ, by Shīth, I look for	Blessings to fall upon me like rain ,
By the companion of the whale as well as Idrīs	By Shu‘ayb, Ṣāliĥ and Hūd, support me,
By Lūt, the honored, by Ishaq	By Dhū Kifl, for Allah my vigilance (at night),
By Ibrāhīm and his friendship (with Allah)	By the sacrificed (Ismā‘īl) – who by the sheep was ransomed,
By Zakariya and his humility in *du‘a*	Who was given wisdom with earnesty,
By his miracle and his magnanimity	O God – protect us from envy.
By Ya‘qūb and his protection from mistakes	By Āyyūb, who faced obstacles,
By Dawūd and Sulaymān	By Alyas’a, my body is made luminous.
By Yūsuf , thrown into the deep well	I call upon You, my God – quickly bring help.
By Khidr as well as Ilyās, with	The two horns – turn away my sadness.
By the one who spoke with Allah and his nearness to Him	By his brother, who accompanied and assisted him,
By the Rūĥ al-Quds (‘Isa son of Mary) and his ascension	– Free my heart from hatred.

الله محمد

بسم الله الرحمن الرحيم

إنَّ اللهَ وَمَلَـٰئِكَتَهُ يُصَلُّونَ عَلَى ٱلنَّبِيِّ

يَـٰأَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيهِ وَ سَلِّمُوا تَسْلِيما

اللهم صل وسلم وبارك عليه

(قصيدة الرشدية العارف بالله الشيخ المكاشفي رضي الله عنه)

يَا رَبِّ بِـهِمْ وَبِآلِهِـمِ	عَجِّلْ بِالْفَتْـحِ وَبِالرَّشَـدِ
بِحَيَـاةِ ٱلْوَجْـهِ وَعِـزَّتِهِ	وَبِمُلْكٍ دَامَ مَدىٰ ٱلأَبَـدِ
وَبِعِزِّ ٱلعِزِّ ٱلْمُرْتَفِـعِ	بِحِجَـابِ النُّورِ ٱلْمُتَّقِـدِ
وَبِعَـالَمِ الرَّقِّ وَذِكْرِهِـمِ	بِالطَّوْدِ ٱلأَخْضَرِ بِالرَّعَـدِ
وَبِعَـرْشِ ٱللهِ وَحَمَلْتِــهِ	بِالْكُـرْسِي وَسَبْعَ ٱلْخُلُـدِ
وَبِجِبْرِيلَ وَمِيكَائِيــلَ	وَبِعَزْرَا ئِيـلَ فَشُدَّ عَضُـدِ
وَبِإِسْـرَافِيلَ وَخَشْيَتِـهِ	وَبِكُـلِّ مَلَكٍ قَائِمْ سَجِـدِ
بِـآدَمِ وَنُـوحٍ وَشِيثْ أَرُومِ	صَبَبَ الرَّحَمَـاتِ عَلَى يَـرِدِ
بِصَاحِبِ ٱلْحُوتِ كَذَا إِدْرِيسَ	بِشُعَيْبْ صَـالِح وَهُودْ سَنَدِيْ
بِلُـوطِ ٱلْمُكْرَمْ مَعَ إِسْحَـاقَ	بِذِي ٱلْكِفْـلِ فِي ٱللهِ سَهَـدِيْ
وَبِإِبْرَاهِيــمَ وَخُلَّتِـهِ	وَذَبِيحٌ مَنْ بِالْكَبْشِ فُـدِيْ
وَبِـزَكَرِيَا وَضَــرَاعَتِهِ	مَن أُوتَ ٱلْحِكْمَةَ مَعَ الرَّشَـدِ
بِكَرَامَتِـهِ وَ شَهَامَتِـهِ	اِحْفَظْنَـا إِلَهِي مِنَ ٱلْحَسَـدِ
بِيَعْقُـوبَ وَ عِصْمَتِــهِ	بِأَيُّوبَ ذَوِي السَّــدَدِ
بِدَاوُدَ وَسُلَيْمَــانَ	وَٱلْيَسَــعَ يَنُورُ جَسَـدِيْ
بِيُوسُفَ مَنْ فِي ٱلْجُبِّ رُمِـي	أَدْعُوكَ إِلَهِي سَرِيعْ مَـدَدِي
بِٱلخِضْرِ كَذَا إِلْيَاسَ وَبِـذِي	الْقَرنَيْنْ اِصْـرِفْ صَمَـدِيْ
بِكَلِيْـمِ ٱللهِ وَقُرْبَتِـهِ	بِأَخِيهِ ٱلْمَصْحُوبِ لَهُ شَـدَدِ
وَبِـرُوحِ ٱلْقُدْسِ وَرِفْعَتِـهِ	أَنْ تُصْلِحَ قَلْبِيْ مِنَ ٱلْحِقْــدِ

By the seal of all Your messengers	– Ahmad, Mahmud – and every guide,
By Abu Bakr and his rule as *khalīfa*	By ‘Umar the lamp of the people of the everlasting abode,
By the possessor of the two lights (‘Uthmān) and his martyrdom	– Polish my sight from wicked plotting.
By the husband of Zahrā’ (‘Alī) and his descendants	Whose height surpassed the constellation of Leo,
By people of attainment and those with them	Surely I am so disparately in need, raising my hands in *du‘a*.
By every prophet and every *walī*	I seek closeness after being distant.
And the blessing of Allah, continuously	By a going-on from Him for eternity,
Descending upon Taha and his *‘itra*	And everyone who follows to the end of time,
Over spreading the family as well as the companions	Mukāshafy is honored by the help (madad).
In security, he meets tomorrow	With perpetual gardens, living in ease.

O Allah, grant prayers, peace and blessings upon our master, Muhammad, the point of the circle—holy and *fitri* (of original natural)—manifest upon him in the prayer niche (mihrāb) of Your holiness and intimacy; and upon his family and companions (3 times).

Then know that “There is no god but Allah (100 times).”

In the name of Allah the Merciful, the Compassionate

Praise belongs to Allah Who began this existence with the Light of Muhammad (al-Nūr al-Muhammadiya)—the Night Traveler, whose light is the secret in each affair ❁ And Who made his appearance its seal and completion ❁ And Who bestowed upon his glorious family and pure descendants the divine secrets ❁ They being, for the people of the earth, an invulnerable fortress, and for the religion (dīn) a guardian ❁ Blessing and peace be upon our master, Muhammad, the best of mankind ❁ And upon his family, companions, followers and whoever supports him ❁ So to begin with, the *‘arif*, who obtained from the overflowing every splendid and brilliant favor ❁ And who was adorned with the two knowledges—the outward and the inward—so that they became his practice and utmost goal ❁ The one with the pure lineage who loved to stand (before his Lord) seeking deliverance from the burning fire ❁ Our master Sayyid Ja‘far ibn Hasan who traces his lineage to al-Barzinji says ❁ I begin dictating in the name of the Exalted Essence ❁

وَبِخَاتَمِ رُسُلِكَ كُلِّهِمِ أَحْمَدُ مَحْمُودُ وَكُلُّ هَدِيْ
بِأَبِي بَكْرٍ وَخِلاَفَتِهِ بِعُمَرَ مِصْبَاحِ أَهْلِ ٱلْخُلدِ
وَبِذِي النُّورَيْنِ وَشَهَادَتِهِ أَجْلِي رَانِي مِنَ ٱلْكَيدِ
وَبِزَوْجِ الزَّهْرَاءِ وَسُلاَلَتِهِ مَنْ فَاقَ ذُرَا نَجْمِ ٱلأَسَدِ
وَبِأَهْلِ الثَّمَرَةِ وَمَنْ مَعَهُمْ أَنِّي مُضْطَّر رَّافِع ٱلْيَدِيْ
وَبِكُلِّ نَبِي وَبِكُلِّ وَلِي أَرْجُو ٱلإِقْرَابَ مِنَ ٱلْبُعْدِ
وَصَلاَةُ ٱللهِ دَائِمَةٌ بِبَقَاءٍ مِنْهُ إِلَى ٱلأَبَدِ
تَغْشَى لِطَهَ وَعِتْرَتِهِ وَجَمِيعَ مَنْ تَابَعْ لِمَدىٰ ٱلأَبَدِيْ
تَعُمُّ ٱلآلَ كَذَا صَحْبٍ مُكَاشَفِي يُكْرَمُ بِالْمَدَدِ
يَصْدُرُ بِالأَمْنِ في يَوْمِ غَدٍ بِجَنَّاتِ ٱلْخُلْدِ يَعِشْ رَغِدِ

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلىٰ سَيِّدِنَا مُحَمَّدٍ نُقْطَةِ الدَّائِرَةِ ٱلْفِطْرَةِ ٱلقُدُسِيَّةِ ٱلْمُتَجَلِّي عَلَيْهِ في مِحْرَابِ قُدْسِكَ وَأُنْسِكَ وَعَلىٰ آلِهِ وَصَحْبِهِ وِسَلِّمْ (٣ مرات) .

فَاعْلَمْ أَنَّهُ (لاَ إِلَهَ إِلاَّ ٱللهُ (١٠٠ مرة)) .

بسم الله الرحمن الرحيم

الْحَمْدُ لِلهِ ٱلَّذِي ٱفْتَتَحَ هَذَا ٱلْوُجُودَ بِالنُّورِ ٱلْمُحَمَّدِيِّ السَّارِي سِرُّهُ في كُلِّ قَضِيَّة ❁ وَجَعَلَ بُرُوزَ ذَاتِهِ إِخْتِتَامَهُ وَٱنْتَهَاه ❁ وَخَصَّ أَهْلَهُ ٱلْفَاخِرَ وَنَسْلَهُ الطَّاهِرَ بِالأَسْرَارِ ٱلإِلَهِيَّة ❁ فَكَانُوا حِصْناً حَصِيناً لِأَهْلِ ٱلأَرْضِ وَلِلدِّينِ حُمَاه ❁ وَالصَّلاَةُ وَالسَّلاَمُ عَلىٰ سَيِّدِنَا مُحَمَّدٍ خَيْرِ ٱلْبَرِيَّة ❁ وَعَلىٰ آلِهِ وَأَصْحَابِهِ وَأَتْبَاعِهِ وَمَنْ وَالاَه ❁ وَبَعْدُ فَيَقُولُ ٱلعَارِفُ ٱلَّذِي حَازَ مِنَ ٱلْفَضْلِ كُلَّ مِنْحَةٍ سَنِيَّة ❁ وَتَحَلَّى بِعِلْمَي الظَّاهِرِ وَٱلْبَاطِنِ فَصَارَ دَيْدَنَهُ وَغَايَةَ مَرْمَاه ❁ ذُو النَّسَبِ الطَّاهِرِ ٱلَّذِي حُبُّهُ في ٱلْقِيَامَةِ مُنْجِيٌّ مِنَ النَّارِ ٱلْحَمِيَّة ❁ مَوْلاَنَا السَّيِّدُ جَعْفَرُ بْنُ حَسَن مَنْ إِلىٰ ٱلْبَرْزَنْجِيِّ نِسْبَتُهُ وَمُنْتَمَاه ❁ أَبْتَدِئُ ٱلإِمْلاءَ بِاسْمِ الذَّاتِ ٱلْعَلِيَّة ❁

Causing the flood of blessings over what I offer ❁ I praise its wholesome source easily imbibed ❁ Riding the mounts of good thanks ❁ I give blessings and send peace upon the light described as foremost and first ❁ Conveyed in the noble white marks placed on foreheads and faces ❁ I humbly ask Allah the Exalted to bestow a special favor upon the pure prophetic *'itra* (offspring) ❁ Which includes his companions, followers and those who support him ❁ I implore Him for a guidance by which I will travel the clear established ways ❁ And for safety from the seduction in the plans of those who make errors and from following in their footsteps ❁ I will simplify from the story of the noble Prophet's birth beautiful *burda*s (cloaks) ❁ Making from the noble lineage a beautiful necklace that will ornament the ears with its beauty ❁ I ask for assistance by Allah's might and power ❁ For surely there is no might or power except by Allah ❁

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace

O Allah, bless him, grant him peace and barakah

I say he is Sayyiduna Muhammad son of 'Abd Allah son of 'Abd al-Muṭṭalib, named Shaybat al-Hamd whose brilliant qualities were praised ❁ Son of Hashim, whose name is 'Amr, son of 'Abd Munāf, whose name is al-Mughira to whose exaltedness the ascension is related ❁ Son of Quṣay, whose name is Mujammi' because he used to travel far into Quđā'a land ❁ Until Allah brought him to the sacred haram and its protection ❁ Son of Kilāb, whose name is Hakīm, son of Murrah son of Ka'b son of Lu'ay son of Ghālib son of Fihr, whose name is Quraysh, to whom the clans of Quraysh are related ❁ What is above Quraysh is Kināni as accepted by many ❁ Son of Mālik son of al-Nađr son of Kinānah son of Khuzaymah son of Mudrikah son of Ilyās, the first to offer camels as a present to the sacrosanct precinct ❁ And in whose loins the Prophet was heard mentioning Allah and responding to Him ❁ Son of Muđar son of Nizār son of Ma'add son of 'Adnān—this is a thread whose precious gems were strung by the finger of the brilliant sunnah ❁ 'Adnān, whom Allah connected to the Khalil, Ibrahim (upon him be peace), whose way Sayyiduna Muhammad took and whose father he is ❁ And here there is no doubt for those who have knowledge of his lineage ❁ That 'Adnān descends from the Sacrificed, Ismā'īl, where Sayyiduna Muhammad's lineage ends ❁ How great a necklace whose pearls like stars shine ❁ And why not, since its most precious, the Master the Most Noble, is among them ❁

مُسْتَدِرّاً[1] فَيْضَ ٱلْبَرَكاتِ عَلىٰ مَا أَنالَهُ وَأَوْلاه ❁ وَأُثْنِي بِحَمْدٍ مَوارِدِهِ سَائِغَةٌ[2] هَنِيَّة[3] ❁ مُمْتَطِياً[4] مِنَ الشُّكْرِ ٱلْجَمِيلِ مَطَايَاه ❁ وأُصَلِّي وأُسَلِّمُ علىٰ النُّورِ ٱلْمَوصُوفِ بِالتَّقَدُّمِ وٱلأَوَّلِيَّة ❁ ٱلْمُتَنَقِّلِ في ٱلْغُرَرِ[5] ٱلْكَرِيمَةِ وَٱلْجِباه ❁ وٱسْتَمْنِحُ[6] ٱللهُ تَعَالىٰ رِضْواناً يَخُصُّ ٱلْعِتْرَةَ الطَّاهِرَةَ النَّبَوِيَّة ❁ ويَعُمُّ الصَّحابَةَ وَٱلأَتْبَاعَ وَمَنْ وَالاَه ❁ وَٱسْتَجْدِيهِ هِدَايَةً لِسُلُوكِ السُّبُلِ ٱلْوَاضِحَةِ ٱلْجَلِيَّة ❁ وَحِفْظاً مِنَ ٱلْغَوَايَةِ[7] في خِطَطِ ٱلْخَطَاءِ وَخُطَاه ❁ وَأَنْشُرُ[8] مِنْ قِصَّةِ ٱلْمَوْلِدِ النَّبَوِيِّ الشَّرِيفِ بُرُوداً[9] حِساناً عَبْقَرِيَّة[10] ❁ نَاظِماً مِنَ النَّسَبِ الشَّرِيفِ عِقْداً تُحَلّىٰ ٱلْمَسَامِعُ بِحُلاَه ❁ وٱسْتَعِينُ بِحَولِ ٱللهِ تَعَالىٰ وَقُوَّتِهِ ٱلْقَوِيَّة ❁ فَإِنَّهُ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِالله ❁

عطر اللهم قبره الكريم بعرف[11] شذي[12] من صلاة وتسليم
الله اللهم صل وسلم وبارك عليه الله

وَبَعْدُ فَأَقُولُ هُوَ سَيِّدُنَا مُحَمَّدُ بْنُ عَبْدِ ٱللهِ بْنِ عَبْدِ الْمُطَّلِبِ وَٱسْمُهُ شَيْبَةُ ٱلْحَمْدِ حُمِدَتْ خِصالُهُ السَّنِيَّة ❁ ابْنِ هَاشِمٍ وَٱسْمُهُ عَمْرٌو وَٱبْنِ عَبْدِ مَنافٍ وَٱسْمُهُ ٱلْمُغِيرَةُ ٱلَّذِي يَنْتَمِي ٱلارْتِقاءُ لِعُلْيَاه ❁ ابْنِ قُصَيٍّ وَٱسْمُهُ مَجَمِّعٌ سُمِيَّ بِقُصَيٍّ لِتَقَاصِيهِ في بِلاَدِ قُضاعَةَ ٱلْقَصِيَّة ❁ إِلىٰ أَنْ أَعادَهُ ٱللهُ تَعَالىٰ إِلىٰ ٱلْحَرَمِ ٱلْمُحْتَرِمِ فَحَمىٰ حِمَاه ❁ ابْنِ كِلابٍ وَٱسْمُهُ حَكِيمٌ ٱبْنِ مُرَّةَ ٱبْنِ كَعْبِ بْنِ لُؤَيِّ بْنِ غَالِبِ بْنِ فِهْرٍ[13] وَٱسْمُهُ قُرَيْشٌ[14] وَإِلَيْهِ تُنْسَبُ ٱلْبُطُونُ ٱلْقُرَشِيَّة ❁ وَمَا فَوْقَهُ كِنَانِيٌّ كَمَا جَنَحَ إِلَيْهِ ٱلْكَثِيرُ وَٱرْتَضاه ❁ ابْنِ مَالِكِ بْنِ النَّضْرِ بْنِ كِنانَةَ بْنِ خُزَيمَةِ بْنِ مُدْرِكَةَ بْنِ إِلْياسَ وَهُوَ أَوَّلُ مَنْ أَهْدىٰ ٱلْبُدْنَ[15] إِلىٰ الرِّحَابِ ٱلْحَرَمِيَّة ❁ وَسُمِعَ في صُلْبِهِ النَّبِيُّ صلى الله عليه وسلم ذِكْرَ ٱللهَ تَعَالىٰ وَلَبّاه ❁ ابْنُ مُضَرِ بْنِ نِزَارِ بْنِ مَعَدِّ ٱبْنِ عَدْنانَ وَهَذا سِلْكٌ نَظَّمَتْ فَرائِدَهُ بَنانُ السُّنَّةِ السَّنِيَّة ❁ وَرَفْعُهُ إِلىٰ ٱلْخَلِيلِ إِبْراهِيمَ عَلَيْهِ السَّلامُ أَمْسَكَ عَنْهُ الشَّارِعُ وَأَباه ❁ وَعَدْنانُ بِلاَ رَيبٍ عِنْدَ ذَوِي ٱلْعُلُومِ النَّسَبِيَّة ❁ إِلىٰ الذَّبِيحِ[16] إِسْماعِيلَ نِسْبَتُهُ وَمُنْتَماه[17] ❁ فَأَعْظِمْ بِهِ مِنْ عِقْدٍ[18] تَأَلَّقَتْ كَوَاكِبُهُ الدُّرِّيَّة ❁ وَكَيْفَ لاَ وَالسَّيِّدُ الأَكْرَمُ صلى الله عليه وسلم وَاسِطَتُهُ ٱلْمُنْتَقاه ❁

Lineage measures exalted nobility by his adornment
Gemini beautifies the necklace of stars
Deference to the necklace of dominion and glory
In which you are the orphan and jewel

How noble is the lineage that Allah has purified from the immorality of *jahiliyya* ❁ (Referencing Zayn al-Iraqi's book *The Wholesome Mawlid*) ❁

Allah has preserved the nobility of Muhammad
His noble forefathers safekeeping his name
Never having indulged themselves in immorality
From Adam to his father and mother

The light of prophethood appeared as a beautiful white mark on their foreheads ❁ His new moon appeared on the foreheads of his grandfather and his son 'Abd Allah (Sayyiduna Muhammad's father) ❁

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace
O Allah, bless him, grant him peace and barakah

When Allah wanted to send forth His Muhammadan Reality ❁ His appearance as a body and soul in form and meaning ❁ He moved it to its resting place inside Āmana, the Radiance of Beauty ❁ Allah the Most Near the Responder selected her to be the mother of His Chosen One ❁ It was announced in the Heavens and on Earth that she was carrying the lights of Allah Himself ❁ Every ardent lover turned toward the scented breeze of his beloved ❁ After long being barren, the Earth became clothed in lush green ❁ Fruits ripened and trees bowed heavy laden easy for the picking ❁ In tongues of clear Arabic the animals spoke of his conception ❁ Beds (of tyrants) and idols tumbled landing on their faces and mouths ❁ Beasts of East and West, of land and sea, exchanged the good news ❁ The worlds drank from the cup of great joy ❁ The jinn were told the approach of his time, soothsayers prophesied, and monks became afraid ❁ Every learned rabbi was eager for news of his coming and became lost in astonishment by the display of his beauty ❁ His mother was visited in her sleep and was told: "You have become pregnant with the Master of the Worlds and the Best of Mankind" ❁ "So when you give birth to him, name him Muhammad, for surely all that issues from him will be praised" ❁

نَسَبٌ تَحْسِبُ الْعُلا بِحُلاهُ ... قَلَّدَتْهَا نُجُومَهَا الْجَوْزاءُ
حَبَّذَا عِقْدُ سُؤْدَدٍ وفَخَارٍ ... أَنْتَ فِيهِ الْيَتِيمَةُ الْعَصْمَاءُ

وَأَكْرِمْ بِهِ مِنْ نَسَبٍ طَهَّرَهُ ٱللّٰهُ تَعَالىٰ مِنْ سِفَاحِ ٱلْجَاهِلِيَّة ❁ أَوْرَدَ الزَّيْنُ ٱلْعَرَاقِيُّ وَارِدَهُ في مَوْرِدِهِ[١٩] ٱلْهَنِيِّ وَرَوَاه ❁

حَفِظَ الإِلٰهُ كَرَامَةً لِمُحَمَّدٍ ... آبَاءَهُ الأَمْجادَ صَوْناً لاِسْمِهِ
تَرَكُوا السِّفَاحَ فَلَمْ يُصِبْهُمْ عَارُهُ ... مِنْ آدَمٍ وَإِلَى أَبِيهِ وَأُمِّهِ

سَراة سَرىٰ[٢٠] نُورُ النُّبُوَّةِ في غُرَرِهِمُ ٱلْبَهِيَّة ❁ وَبَدَرَ[٢١] بَدْرُهُ في جَبِينِ جَدِّهِ عَبْدِ ٱلْمُطَّلِبِ وَٱبْنِهِ عَبْدِ ٱللّٰه ❁

محمد رسول الله

عطر اللهم قبره الكريم بعرف شذي من صلاة وتسليم اللهم صل وسلم وبارك عليه

وَلَمَّا أَرَادَ ٱللّٰهُ تَعَالىٰ إِبْرَازَ حَقِيقَتِهِ ٱلْمُحَمَّدِيَّة ❁ وَإِظْهَارَهُ جِسْماً وَرُوحاً بِصُورَتِهِ وَمَعْنَاه ❁ نَقَلَهُ إِلىٰ مَقَرِّهِ مِنْ صَدَفَةِ آمِنَةَ الزُّهْرِيَّة ❁ وَخَصَّهَا ٱلْقَرِيبُ ٱلْمُجِيبُ بِأَنْ تَكُونَ أُمّاً لِمُصْطَفَاه ❁ وَنُودِيَ في السَّمَاوَاتِ وَٱلأَرْضِ بِحَمْلِهَا لأَنْوَارِهِ الذَّاتِيَّة ❁ وَصَبَا[٢٢] كُلُّ صَبٍّ لِهُبُوبِ نَسِيمِ صَبَاه[٢٣] ❁ وَكُسِيَتِ ٱلأَرْضُ بَعْدَ طُولِ جَدْبِهَا[٢٤] مِنَ النَّبَاتِ حُلَلاً سُنْدُسِيَّة[٢٥] ❁ وَأَيْنَعَتِ[٢٦] الثِّمَارُ وَأَدْنىٰ الشَّجَرُ لِلْجَاني جَنَاه ❁ وَنَطَقَتْ بِحَمْلِهِ كُلُّ لِقُرَيْشٍ دَابَّةٍ بِفِصَاحِ ٱلأَلْسُنِ ٱلْعَرَبِيَّة ❁ وَخَرَّتِ ٱلأَسِرَّةُ[٢٧] وَٱلأَصْنَامُ عَلىٰ ٱلْوُجُوهِ وَٱلأَفْوَاه ❁ وَتَبَاشَرَتْ وُحُوشُ ٱلْمَشَارِقِ وَٱلْمَغَارِبِ وَدَوَابُّهَا ٱلْبَحْرِيَّة ❁ وَاحْتَسَتِ ٱلْعَوَالِمُ كَأْسَ حُمَيَّاه[٢٨] ❁ وَبُشِّرَتِ ٱلْجِنُّ بِإِظْلالِ زَمَنِهِ وَٱنْتُهِكَتِ[٢٩] ٱلْكَهَانَةُ وَرَهْبَتِ الرَّهْبَانِيَّة ❁ وَلَهِجَ بِخَبَرِهِ كُلُّ حَبْرٍ خَبِيرٍ وَفي حُلا حُسْنِهِ تَاه ❁ وَأُتِيَتْ أُمُّهُ في ٱلْمَنَامِ فَقِيلَ لَهَا : إِنَّكِ قَدْ حَمَلْتِ بِسَيِّدِ ٱلْعَالَمِينَ وَخَيْرِ ٱلْبَرِيَّة ❁ فَسَمِّيهِ إِذَا وَضَعْتِيهِ (محمّداً) فَإِنَّهُ سَتُحْمَدُ عُقْبَاه ❁

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace

O Allah, bless him, grant him peace and *barakah*

Two months after his conception, according to the most well-known narrations ❁ His father, ‘Abd Allah, died in Madinah al-Munawwarah ❁ Passing by his uncles on his mother's side, Bani ‘Uday from the tribe of Bani Najjār ❁ He fell ill, and for a month remained among them while they tried to treat him ❁

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace

O Allah, bless him, grant him peace and *barakah*

Nine lunar months passed after his conception, according to the numerous traditions ❁ Now, time's thirst for him would be quenched ❁ On the night of his noble birth, Āsyah and Maryam with other women of paradise attended his mother ❁ The moment labor pains began she gave birth to him (Allah's blessings and peace be upon him) as a radiance whose brilliance illuminates the world ❁

(The Hamziyah poem of five stanzas by the two imams Shaykh al-Busayri
and Shaykh al-Mukashfī may Allah be pleased with them.)

It is done while standing, may Allah bless our master Muhammad,
may Allah bless him and grant him peace.

Bless, O my Lord, without count, and grant peace upon
The Prophet of guidance and his people, the Hanifs (the Upright).

Nothing is above Aĥmad and the wealth
And perfections he left behind – without exception
Those who wish to gain praise (like you) are not allowed
Even the prophets cannot reach your exalted height
O Heaven, you are a heaven other heavens cannot reach.

عطر اللهم قبره الكريم بعرف شذي من صلاة وتسليم
اللهم صل وسلم وبارك عليه

وَلَمَّا تَمَّ مِنْ حَمْلِهِ شَهْرَانِ عَلىٰ مَشْهُورِ ٱلأَقْوَالِ ٱلْمُرْوِيَّة ❁ تُوُفِّيَ بِٱلْمَدِينَةِ ٱلْمُنَوَّرَةِ أَبُوهُ عَبْدُ ٱللهِ ❁ وَكَانَ قَدِ ٱجْتَازَ بِأَخْوَالِهِ بَنِي عُدَيٍّ مِنَ الطَّائِفَةِ النَّجَّارِيَّة ❁ وَمَكَثَ[٣٠] فِيهِمْ شَهْراً سَقِيماً يُعَانُونَ سُقْمَهُ وَشَكْوَاه ❁

عطر اللهم قبره الكريم بعرف شذي من صلاة وتسليم
اللهم صل وسلم وبارك عليه

ولَمَّا تَمَّ مِنْ حَمْلِهِ صل الله عليه وسلم عَلىٰ الرَّاجِحِ تِسْعَةُ أَشْهُرٍ قَمَرِيَّة ❁ وَآنَ لِلزَّمَانِ أَن يَنْجَلِيَ عَنْهُ صَدَاه[٣١] ❁ حَضَرَ أُمَّهُ لَيْلَةَ مَوْلِدِهِ الشَّرِيفِ آسِيَةُ وَمَرْيَمُ في نِسْوَةٍ مِنَ ٱلْحَظِيرَةِ[٣٢] ٱلْقُدْسِيَّة ❁ وَأَخَذَها ٱلْمَخَاضُ فَوَلَدَتْهُ صل الله عليه وسلم نُوراً يَتَلأْلأُ سَنَاه ❁

(الْقَصِيدَةُ ٱلْهَمْزِيَّةُ مُخَمَّسَةُ لِلإِمَامَيْن
الشَّيْخُ ٱلْبُوصَيْرِي وَالشَّيخُ ٱلْمُكَاشَفِي رَضِيَ ٱللهُ عَنْهُمْ)

وَعِنْدَهَا ٱلْقِيَامُ : صلى الله على سيدنا محمد صلى الله عليه وسلم

صَلِّ يَا رَبِّ غَيْرَ عَادٍّ وَسَلِّمْ	لِنَبِيِّ ٱلْهُدىٰ وَآلِهِ ٱلْحُنَفَاءُ

مَا عَلاَ أَحْمَدٌ وَالثَّرَاءُ وَٱلْكَمَالاَتُ طُرًّا بِٱقْتِضَاءُ

كُفَّ كَفٌ طَامِعِ في ثَنَاءُ كَيْفَ تَرْقىٰ رُقِيُّكَ ٱلأَنْبِيَاءُ

يَا سَمَاءاً مَا طَاوَلَتْهَا سَمَاءُ

You come with the Truth – advising
For all mankind, non-Arab and Arab
You are the ocean while others are small springs
They won’t reach your heights – stopped by
Your exaltedness and splendor.

In deep appreciation, Man and Jinn
Praise you, O Treasure of the Believers
The poets fail us
But only liken your good qualities to mankind
As the water represents the stars in its reflection.

Allah praises you in the Text
Vision of you in a dream confers honor
In narrations, you are the ummah’s intercessor
– the lamp of every virtue
All other lights illumined by your light.

You are a meaning preceding everything
– physical or abstract
Seeking all the messengers through you
You contain all knowledges from the unseen world
And among them are the names given to Adam.

In the women's quarters, O one to manifest! There you were
Your coming forth at the beginning of time
By infallibility you are protected
You were in the conscience of the world
For you mothers and fathers were chosen.

Appearing dressed in light, manifest
And garments of glory, adorning
On the horizons your mentioning, exalting
No period passed between prophets
But that they gave good news of your coming to their people.

The lands blossom and grow
Pouring forth abundance and mercy
The Easts radiate joy
The ages exhibit their pride and exalt you
Reaching new heights of sublimity.

أَنْتَ جِئْتَ بِالحَقِّ نُصْحاً   لِلخَلاَئِقِ عُجْماً وَفُصْحاً
أَنْتَ ٱلخِضَمُّ وَالْغَيْرُ نُضْحاً   لَمْ يُسَاوُوكَ في عُلاَكَ وَقَدْ حَالَ
سَناً مِنْكَ دُونَهُمُ وَسَنَاءُ

بِالثَّنَاءِ إِنْسٌ وَ جِنٌّ   عَلَيْكَ أَثْنُوا يَا مُنْحَمُنَّا
وَالشُّعَرَاءُ فَاحِمِينَ عَنَّا   إِنَّمَا مَثَّلُوا صِفَاتِكَ لِلنَّا
سِ كَمَا مَثَّلَ ٱلنُّجُومُ ٱلْمَاءُ

عَلَيْكَ أَثْنَى ٱللّٰهُ بِالنَّصِ   وَبِالرُّؤْيَا إِلَيْكَ إِخْتَصَّ
وَشَفَاعَةَ الأمَّة في القَصِ   أنتَ مِصْبَاحُ كُلِّ فَضْلٍ فَما تَصْ
دُرُ إِلا عَنْ ضَوْئِكَ ٱلأَضْواءُ

مَعْنَوِيٌ سَابِقٌ كُلَّ شَيْءٍ   وَٱلْمَعَانِي حِسّاً وَمَعْنَوِي
إِلْتِمَاسُ الرُّسُلِ فِيكَ دُونَ مَيْ   لَكَ ذَاتُ ٱلْعُلُومِ مِنْ عَالِمِ ٱلْغَيْبِ
وَمِنْهَا لآدَمِ الأسْمَاءُ

في خُدُورٍ يَا بَادِ كُنْتَ   إِبْرَازُكَ في الأَوْلَى بِنْتَ
بِاعْتِصَامِ ٱلْعِصْمَةِ حُصِنْتَ   لَمْ تزلْ في ضَمَائِرِ ٱلْكَوْن تخْتَارَ
لَكَ ٱلأُمَّهَاتُ وَٱلأَبَاءُ

بِدِ ثَارِ النُّورِ تجَلّٰى   وجَلاَبِيبِ العِزِّ تَحَلّٰى
في الآفَاقِ ذِكْرُكَ تَعَلّٰى   مَا مَضَتْ فَتْرَةٌ مِنَ الرَّسُلِ إلاّ
بَشَّرَتْ قَوْمَهَا بِكَ الأَنْبِيَاءُ

البِقاعُ تَزهُو وتنْمُو   بِالخَصْبِ والرَّحْمة تَهْمُو
وشَوارِقُ البِشْرِ تَرْمُو   تَتَبَاهَى بكَ العُصُورُ وتسمُو
بِكَ عَلْيَاءٌ بَعْدَهَا عَلْيَاءُ

O merciful, your rain of good qualities
Has fallen on all mankind without exception
In you is a pure lineage
And from you appeared for existence a noble
Son of a noble whose forefathers were nobles.

Worthy of everyone who goes up
He goes higher and higher
His pride is great in his height
His is the lineage from whom heights are measured
Just like the stars of the heavens are measured by the brilliance of Gemini.

How wonderful is glory and pride
Status and victory
Endless happiness
A necklace made of masters and nobles
In which you are the unique jewel, the only one of its kind.

You come with guidance, O handsome
O elegant of build, O illumined
The planets get their light from
Your face shining like the sun
As if the dark night is lifted by your face.

How excellent! My forearm is extended (in supplication)
And my pleasure and intention are complete
To achieve my goal and maturity of mind
The night of the *Mawlid* for the din
A joy and a pride by its day.

Whenever there is gracefulness and elevation in heavens
The angels will be seen making sujud
Saying: It is the time of the coming of Ahmad
Following one another the good news of voices saying:
"The Chosen one has been born and it is time to rejoice."

Several imams of narration and knowledge say that standing at the mentioning of his noble birth is preferred ❁ So paradise is for the one whose sole aim is to honor his greatness ❁

قَـدْ نَمَا صَيْبُك يَا رَحِيـمُ بِالمَكَارِمِ لِلأنَامِ عَمِـيمُ
فِيـكَ جِيدٌ مُسْتَقِيـمٌ وَبَدَا لِلوُجُودِ مِنكَ كَـرِيمٌ
مِنْ كَـرِيمٍ آبَاؤُهُ كُرَمَـاءُ

جِذرُ كُـلِّ مَنْ عَـلاهُ اعْتَلا مَنْ عَـلا وعَـلاهُ
فخْرُهُ فَاخِرٌ في عُـلاهُ نَسَبٌ تحْسِبُ العُلا بحُـلاهُ
قَلَّدَتْها نُجُومَهَا الجَـوزاءُ

يَا لَهُ عِـزٍّ ووِقَـارٍ ومَكَانَةٍ وانْتِصَـارٍ
وسَـعَادةٍ غيْرَ قِصَـارٍ حَبَّذَا عِقْدُ سُؤْدَدٍ وفَخَارٍ
أَنْتَ فِيـهِ ٱليَتيـمَةُ ٱلعَصْمَـاءُ

جِئْتَ بالهُدَى يَا بَهِيُّ يَا رَشِيقَ القَدِّ يَا وَضِيُّ
الكَواكِبُ مِنْ ضِيائِكَ السَّنِيُّ ومُحَيّاً كالشَّمْسِ مِنْكَ مُضِئٌ
أَسْفَـرتْ عَنْهُ لَيْلَةٌ غَـرَّاءُ

فَبَخٍّ بَخٍّ قَدْ طَالَ زِنْدِيْ و تَمَّ سُرُورِيْ و قَصْـدِي
لِبُلُـوغِ أُربِي ورُشْدِي لَيْلَـةَ المَوْلِدِ ٱلذِي كَانَ لِلدِّينِ
سُرُورٌ بِيومِـهِ وإزْدِهَـاءُ

مَا مِنْ ظَرفٍ في السَّمَواتِ ومَصْعَدْ إلاّ المَلائِكَةُ خُرٌ وسُجَّـدْ
قَائِلِينَ جَاءَ أَوَانُ أَحْمَدْ وتوَالَتْ بُشرىٰ الهَواتِفُ أَنْ قَدْ
وُلِدَ المُصْطَفَـى وَحَقَّ ٱلهَنَـاءُ

هَذَا وَقَدِ ٱسْتَحْسَنَ ٱلْقِيَامَ عِنْدَ ذِكْرِ مَوْلِدِهِ الشَّرِيفِ أَإِمَّةٌ ذُوو رِوَايَةٍ وَرَوِيَّة ❀ فَطُوبىٰ[٣٣] لِمَنْ كَانَ تَعْظِيمَهُ صلى الله عليه وسلم غَايَةَ مَرَامِهِ وَمَرْمَاه ❀

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace

O Allah, bless him, grant him peace and barakah

Recite the Fātiĥah and make a du‘ā

You were carried in the loins of lords, masters
Just as the sun is transported through the constellations
You traveled in wombs, honored
By carrying him upon whom matters depend
Congratulations to those people among whom you are one
From you appeared a full moon covered in beauty
From Allah a time in which you came, a good omen
For those present and for those to come
Allah's blessing and peace upon him
Equal to all the drops of rain coming from clouds
The seal of all prophets, Muhammad,
When mankind is standing on the day of rising, he will be the first
Give generously, O Messenger of Allah
To a slave who is heavy with the weight of sins
O my Lord, pray every day and every night
Upon Ahmed the chosen one, master of all virtues.

He (Allah bless him and grant him peace) appeared putting his hands on the earth and raising his head up to the exalted heaven ❁ This raising of his head indicates his sovereignty ❁ His high rank above mankind ❁ And that he is the Beloved One whose character and personality are good ❁ His mother called ‘Abd al-Muţţalib who the while had been performing ţawāf of the Ka‘bah (of the unseen), the Ka‘bah built for the angels (before the building of the Ka‘bah in the sensory) ❁ He came quickly and looked at him with utmost pleasure ❁ Then he took him inside the Ka‘bah, the Noble and Unique, and stood making du‘a with sincere intention ❁ Thanking Allah, the Exalted, for what He gave freely and with His pleasure ❁ He (Allah bless him and grant him peace) was born clean, circumcised, the embilical cord cut by the hand of Divine Power ❁ Scented, oiled, and with the *kohl* of divine care on his eyes ❁ It is also said that he was circumcised seven nights after his birth by his grandfather, ‘Abd al-Muţţalib ❁ Who served a feast and fed the people and named him Muhammad, honoring him in his abode ❁

عطر اللهم قبره الكريم بعرف شذي من صلاة وتسليم
اللهم صل وسلم وبارك عليه

الفاتحة ودعاء

(ولله در القائل)

تَنَقَّلْتَ في أَصْلاَبِ أَرْبَابِ سُؤْدَدٍ   كَذَا الشَّمْسُ في أَبْرَاجِهَا تَتَنَقَّلُ
وَسِرْتَ سَرِياً في بُطُونٍ تَشَرَّفَتْ   بحَمْلٍ عَلَيْهِ في الأُمُورِ الْمُعَوَّلُ
هَنِيئاً لِقَوْمٍ أَنْتَ فِيهِمْ وَ مِنْهُمُ   بَدَا مِنْكَ بَدْرٌ بِالْجَمَالِ مُسَرْبَلُ
وَللهِ وَقْتٌ جِئْتَ فِيه وَطَالِعٌ   سَعِيدٌ عَلىٰ أَهْلِ ٱلْوُجُودِ وَمُقْبِلُ
عَلَيْهِ صَلاَةُ ٱللهِ ثُمَّ سَلاَمُهُ   بِتَعْدَادِ مَا قَطْرٌ مِّنَ السُّحْبِ يَنْزِلُ
خِتَامُ جَمِيعِ ٱلأَنْبِيَآءِ مُحَمَّدٌ   وَيَوْمَ قِيَامِ النَّاسِ يُبْعَثُ أَوَّلُ
فَجُدْ يَا رَسُولَ ٱللهِ مِنْكَ بِرَحْمَةٍ   لِعَبْدٍ أَسِيرٍ بِالذُّنُوبِ مُثْقَلُ
وَصَلَّى إِلَهِي كُلَّ يَوْمٍ وَلَيْلَةٍ   عَلىٰ أَحْمَدَ ٱلْمُخْتَارِ مَوْلىٰ ٱلْفَضَائِلُ

وَبَرَزَ صلى الله عليه وسلم وَاضِعاً يَدَيهِ عَلىٰ ٱلأَرْضِ رَافِعاً رَأْسَهُ إِلىٰ السَّمَاءِ ٱلْعَلِيَّة ❁ مُومِياً بِذٰلِكَ الرَّفْعِ إِلىٰ سُؤْدَدِهِ وَعُلاه ❁ وَمُشِيراً إِلىٰ رِفْعَةِ قَدْرِهِ عَلىٰ سَائِرِ ٱلْبَرِيَّة[٣٤] ❁ وَأَنَّهُ ٱلْحَبِيبُ الَّذِي حَسُنَتْ طِبَاعُهُ وَسَجَايَاه[٣٥] ❁ وَدَعَتْ أُمُّهُ عَبْدَ ٱلْمُطَّلِبِ وَهُوَ يَطُوفُ بِهَاتِيكَ ٱلْبَنِيَّة[٣٦] ❁ فَأَقْبَلَ مُسْرِعاً وَنَظَرَ إِلَيهِ وَبَلَغَ مِنَ السُّرُورِ مُنَاه ❁ وَأَدْخَلَهُ ٱلْكَعْبَةَ ٱلْغَرَّاءَ[٣٧] وَقَامَ يَدْعُو بِخُلُوصِ النِّيَّة ❁ وَيَشْكُرُ ٱللهَ تَعَالىٰ عَلىٰ مَا مَنَّ بِهِ وَأَعْطَاه ❁ وَوُلِدَ صلى الله عليه وسلم نَظِيفاً مَخْتُوناً مَقْطُوعَ السُّرِّ[٣٨] بِيَدِ ٱلْقُدْرَةِ ٱلإِلَهِيَّة ❁ طَيِّباً دَهِيناً مَكْحُولَةً بِكُحْلِ ٱلْعِنَايَةِ عَيْنَاه ❁ وَقِيلَ خَتَنَهُ جَدُّهُ عَبْدُ ٱلْمُطَّلِبِ بَعْدَ سَبْعِ لَيَالٍ سَوِيَّة ❁ وَأَوْلَمَ وَأَطْعَمَ وَسَمَّاهُ مُحَمَّداً وَأَكْرَمَ مَثْوَاه ❁

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace
O Allah, bless him, grant him peace and barakah

At his birth abnormal and strange events appeared ❁ In order to facilitate his prophethood and notify (the world) that he is Allah’s Chosen One ❁ Heaven (al-samā’a) was increased in protection and the vicious and powerful jinn and those humans with devilish natures (nafs) were driven away ❁ The luminous stars stoned every accursed one at his raising himself ❁ And then lowered themselves to him in nuturing love ❁ By their light the valleys and hills of the Haram (Makkah) were illuminated ❁ A light came out with him (Allah bless him and grant him peace) illuminating the Roman castles of Sham for him ❁ And thus he saw from the valleys of Makkah, his home ❁ That the Persian palace at Mada’in had cracked ❁ The high and strong palace built by Anu Sharwan (a Persian king) ❁ And that fourteen of its high balconies had fallen ❁ The bed of King Kisra was broken—a shocking frightening event ❁ The fires worshipped by the Persian kingdoms went out ❁ At the appearance of his illuminating full moon and the dawning of his noble countenance ❁ Lake Sāwah which had been between Hamadhān and Qom dwindled away ❁ Because its source which had been gushing with water, dried up ❁ The valley of Samāwah, a dry desert, overflowed with water ❁ Before it had been without water to wet the mouth of the thirsty ❁ He (Allah bless him and grant him peace) was born in Makkah at the place known as al-‘Arāş ❁ The sacrosanct area in which the trees and plants were not to be cut ❁ Some scholars have been documented as being in disagreement about the exact year, month, and day of his birth ❁ But most accept that his birth was before the dawn of Monday the twelfth of Rabi‘ al-Awwal in the year that Allah protected the Ka‘bah by stopping the elephant (in the army of the enemies of the Ka‘bah) from entering the Haram ❁

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace
O Allah, bless him, grant him peace and *barakah*

His mother suckled him for a few days then Thuwaybah al-Islamiyah ❁ Who, when she gave her master Abu Lahab the good news (bushra) of the Prophet’s birth, was immediately set free (as a reward) ❁ She suckled him with

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وَظَهَرَ عِنْدَ وِلاَدَتِهِ صلى الله عليه وسلم خَوَارِقُ[٣٩] وَغَرَائِبُ غَيْبِيَّة ❁ إِرْهَاصاً[٤٠] لِنُبُوَّتِهِ وَإِعْلاماً بِأَنَّهُ مُخْتَارُ ٱللهِ تَعَالىٰ وَمُجْتَبَاه ❁ فَزِيْدَتْ السَّمَاءُ حِفْظاً وَرُدَّ عَنْهَا ٱلْمَرَدَةُ[٤١] وَذُوو النُّفُوسِ الشَّيْطَانِيَّة ❁ وَرَجَمَتْ نُجُومُ النَّيِّرَانِ كُلَّ رَجِيمٍ في حَالِ مَرْقَاه ❁ وَتَدَلَّتْ إِلَيْهِ صلى الله عليه وسلم ٱلأَنْجُمُ الزُّهْرِيَّة ❁ وَٱسْتَنَارَتْ بِنُورِهَا وَهَادُ ٱلْحَرَمِ وَرُبَاه ❁ وَخَرَجَ مَعَهُ صلى الله عليه وسلم نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ ٱلْقَيْصَرِيَّة ❁ فَرآهَا مِنْ بِطَاحِ[٤٢] مَكَّةَ دَارُهُ وَمَغْنَاه[٤٣] ❁ وَٱنْصَدَعَ إِيْوَانُ[٤٤] كِسْرىٰ بِالْمَدَائِنِ ٱلْكِسْرَوِيَّة ❁ الَّذِي رَفَعَ أَنُو شَرْوَانُ[٤٥] سَمَّكَهُ وَسَوَاه ❁ وَسَقَطَ أَرْبَعٌ وَعَشْرٌ مِنْ شُرَفَاتِهِ ٱلْعُلْوِيَّة ❁ وَكُسِرَ سَرِيرُ ٱلْمَلِكِ كِسْرىٰ لِهُولِ مَا أَصَابَهُ وَعَرَاه ❁ وَخَمَدَتِ النِّيرَانُ ٱلْمَعْبُودَةُ بِالْمَمَالِكِ ٱلْفَارِسِيَّة ❁ لِطُلُوعِ بَدْرِهِ ٱلْمُنِيرِ وَإِشْرَاقِ مُحَيَّاه[٤٦] ❁ وَغَاضَتْ بُحَيْرَةُ سَاوَةَ[٤٧] وَكَانَتْ بَيْنَ هَمَذَانَ وَقُمْ[٤٨] مِنَ ٱلْبِلاَدِ ٱلْعَجَمِيَّة ❁ وَجَفَّتْ إِذْ كَفَّ وَاكِفُ مَوْجِهَا الثَّجَّاجِ يَنَابِيعُ هَاتِيكَ ٱلْمِيَاه ❁ وَفَاضَ وَادِي سَمَاوَةَ[٤٩] وَهِيَ مَفَازَةٌ في فَلاَةٍ وَبَرِيَّة ❁ لَمْ يَكُنْ بِهَا مِنْ قَبْلُ مَاءٌ يَنْقَعُ لِلظَّمآنِ اللَّهَاه[٥٠] ❁ وَكَانَ مَوْلِدُهُ صلى الله عليه وسلم بِالْمَوْضِعِ ٱلْمَعْرُوفِ بِالْعِرَاصِ[٥١] ٱلْمَكِّيَّة ❁ وَٱلْبَلَدِ ٱلْحَرَامِ ٱلَّذِي لاَ يَعْضَدُ[٥٢] شَجَرُهُ وَلاَ يُخْتَلىٰ[٥٣] خَلاَه ❁ وَٱخْتُلِفَ في عَامِ وِلاَدَتِهِ صلى الله عليه وسلم وَفي شَهْرِهَا وَفي يَوْمِها عَلىٰ أَقْوَالٍ لِلْعُلَمَاءِ مَرْوِيَّة ❁ وَالرَّاجِحُ أَنَّهَا قُبَيْلَ فَجْرِ يَوْمِ ٱلإِثْنَيْنِ ثَانِي عَشَرَ شَهْرِ رَبِيعِ ٱلأَوَّلِ مِنْ عَامِ ٱلْفِيلِ ٱلَّذِي صَدَّهُ[٥٤] ٱللهُ تَعَالىٰ عَنِ ٱلْحَرَمِ وَحَمَاه ❁

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وَأَرْضَعَتْهُ صلى الله عليه وسلم أُمُّهُ أَيَاماً ثُمَّ أَرْضَعَتْهُ ثُوَيْبَةُ[٥٥] الأَسْلَمِيَّة ❁ ٱلَّتِي أَعْتَقَهَا أَبُو لَهَبٍ حِينَ وَافَتْهُ عِنْدَ مِيْلاَدِهِ صلى الله عليه وسلم بِبُشْرَاه ❁ فَأَرْضَعَتْهُ صلى الله عليه وسلم مَعَ

her son, Masrūĥ, and Abu Salamah, receiving him with great pleasure ❁ Before him she had suckled Hamzah, who is praised for his support of the *dīn* ❁ From Madinah he (Allah bless him and grant him peace) would send her well-deserved gifts and clothing ❁ Until her body was put in the grave and covered ❁ Some say that she kept the *dīn* of her people in *jahaliyah* (the days of ignorance) until her death ❁ Others say that she submitted, and this has been proven and narrated by Ibn al-Mundah ❁ Then he (Allah bless him and grant him peace) was suckled by a young woman, Ĥalīmah al-Sa‘diyah ❁ The people had rejected her as a wet nurse because of her indigence ❁ By nightfall (the day she took him) her barren life became fertile; she gave her right breast to him and it immediately overflowed with milk like pearls and her left one also gave milk to his suckling brother ❁ After weakness and poverty she became wealthy ❁ Her female camel and her sheep became fat ❁ And then all difficulties and misfortunes were removed from her shoulders ❁ Good fortune embroidered the cloak of her life in beauty ❁

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace

O Allah, bless him, grant him peace and *barakah*

By divine care, he (Allah bless him and grant him peace) grew in one day what a child would grow in one month ❁ So he stood upon his feet in three months, walked in five months, and was able to talk articulately in nine months ❁ While in her care, two angels (visited him and) opened his chest and took out from his noble heart a clot of blood ❁ After removing the portion of the Shayţān, they washed it with ice and filled it with wisdom and meanings based upon faith ❁ Then they closed it, sealing it with the seal of prophethood ❁ Lastly, they weighed him and found him to be heavier than one thousand of his good nation ❁ He grew up with the most perfect qualities of a young child ❁ Then she returned him to his mother though she wanted to keep him ❁ She feared harm might befall him ❁ Ĥalīmah visited him during the time he was living with Khadījah, *al-sayyidah al-marđiyyah* ❁ And he gave generously to her with shyness and modesty ❁ On the day of Ĥunayn, she came to him and he stood up selflessly to meet her ❁ He unfolded for her his noble shawl of generosity and honor ❁ The correct (belief) is that she, her husband and her children became Muslims ❁ A group of trustworthy narrators consider her and her husband to be among the companions ❁

ٱبْنِها مَسْرُوحٍ وَأَبِي سَلَمَةَ وَهِيَ بِهِ حَفِيَّة[٥٦] ❁ وَأَرْضَعَتْ قَبْلَهُ حَمْزَةَ ٱلَّذِي حُمِدَ في نُصْرَةِ الدِّيْنِ سُرَاه[٥٧] ❁ وَكَانَ صلى الله عليه وسلم يَبْعَثُ إِلَيْهَا مِنَ ٱلْمَدِيْنَةِ بِصِلَةٍ[٥٨] وَكِسْوَةٍ هِيَ بِهَا حَرِيَّة ❁ إِلىٰ أَنْ أَوْرَدَ[٥٩] هَيْكَلَهَا رَائِدُ[٦٠] ٱلْمَنُونِ الضَّرِيحِ[٦١] وَوَارَاه[٦٢] ❁ قِيلَ عَلىٰ دِينِ قَوْمِهَا ٱلْفِئَةِ ٱلْجَاهِلِيَّة ❁ وَقِيلَ أَسْلَمَتْ أَثْبَتَ ٱلْخِلاَفَ ٱبْنُ مُنْدَهُ وَحَكَاه ❁ ثُمَّ أَرْضَعَتْهُ صلى الله عليه وسلم ٱلْفَتَاةُ حَلِيمَةُ السَّعْدِيَّة[٦٣] ❁ وَكَانَ قَدْ رَدَّ كُلُّ ٱلْقَوْمِ ثَدْيَهَا لِفَقْرِهَا وَأَبَاه ❁ فَأَخْصَبَ عَيْشُهَا[٦٤] بَعْدَ ٱلْمَحْلِ قَبْلَ ٱلْعَشِيَّةِ وَدَرَّ[٦٥] ثَدْيُهَا بِدُرٍّ دَرٍّ لَبَنَهُ[٦٦] ٱلْيَمِينُ مِنْهُمَا وَأَلْبَنَ ٱلأَخَرُ أَخَاه ❁ وَأَصْبَحَتْ بَعْدَ ٱلْهُزَالِ[٦٧] وَٱلْفَقْرِ غَنِيَّة ❁ وَسَمِنَتْ الشَّارِفُ[٦٨] لَدَيْهَا وَالشِّيَاه ❁ وَٱنْجَابَ[٦٩] عَنْ جَانِبِهَا كُلُّ مُلِمَّةٍ[٧٠] وَرَزِيَّة[٧١] ❁ وَطَرَّزَ[٧٢] السَّعْدُ بُرْدَ[٧٣] عَيْشِهَا ٱلْهَنِيِّ وَوَشَاه[٧٤] ❁

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وَكَانَ صلى الله عليه وسلم يَشِبُّ[٧٥] في ٱلْيَوْمِ شَبَابَ الصَّبِيِّ في الشَّهْرِ بِعِنَايَةٍ رَبَّانِيَّة ❁ فَقَامَ عَلىٰ قَدَمَيْهِ في ثَلاَثٍ وَمَشىٰ في خَمْسٍ وَقَوِيَتْ في تِسْعٍ مِنَ الشُّهُورِ بِفَصِيحِ النُّطْقِ قُوَاه ❁ وَشَقَّ ٱلْمَلَكَانِ صَدْرَهُ الشَّرِيفَ لَدَيْهِ وَأَخْرَجَا مِنْهُ عَلَقَةً[٧٦] دَمَوِيَّة ❁ وَأَزَالاَ مِنْهُ حَظَّ الشَّيْطَانِ[٧٧] وَبِالثَّلْجِ غَسَلاَهُ وَمَلآهُ حِكْمَةً وَمَعَانِي إِيمَانِيَّة ❁ ثُمَّ خَاطَاهُ وَبِخَاتَمِ النُّبُوَّةِ خَتَمَاه ❁ وَوَزَنَاهُ فَرَجَحَ بِأَلْفٍ مِنَ أُمَّتِهِ ٱلْخَيْرِيَّة ❁ وَنَشَأَ صلى الله عليه وسلم عَلىٰ أَكْمَلِ ٱلأَوْصَافِ مِنْ حَالِ صِبَاه ❁ ثُمَّ رَدَّتْهُ إِلىٰ أُمِّهِ صلى الله عليه وسلم وَهِيَ بِهِ غَيْرُ سَخِيَّة ❁ حَذَراً مِنْ أَنْ يُصَابَ بِمُصَابِ حَادِثٍ تَخْشَاه ❁ وَوَفَدَتْ عَلَيْهِ حَلِيمَةُ في أَيَّامِ خَدِيجَةَ السَّيِّدَةِ ٱلْمَرْضِيَّة ❁ فَحَبَاهَا مِنْ حِبَائِهِ ٱلْوَافِرِ بِمَحَبَاه ❁ وَقَدِمَتْ عَلَيْهِ يَوْمَ حُنَيْنٍ فَقَامَ إِلَيْهَا وَأَخَذَتْهُ ٱلأَرِيحِيَّة ❁ وَبَسَطَ لَهَا صلى الله عليه وسلم مِنْ رِدَائِهِ الشَّرِيفِ بِسَاطَ بِرِّهِ وَنَدَاه ❁ وَالصَّحِيحُ أَنَّهَا أَسْلَمَتْ مَعَ زَوْجِها وَٱلْبَنِينَ وَالذُّرِّيَّة ❁ وَقَدْ عَدَّهُمَا في الصَّحَابَةِ جَمْعٌ مِنْ ثِقَاتِ الرُّوَاه ❁

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace

O Allah, bless him, grant him peace and *barakah*

When he (Allah bless him and grant him peace) reached four years of age his mother took him to Madinah al-Munawwarah ❁ While returning she died, either at al-Abwā' or at Shi'b al-Ĥajūn (somewhere between Makkah and Madinah, but closer to Madinah) ❁ He (Allah bless him and grant him peace) was then carried by his nurse maid, Umm Ayman, the Ethiopian, whom he later married to his freed slave Zayd ibn Ĥārithah ❁ She took him (Allah bless him and grant him peace) to his grandfather 'Abd al-Muţţalib who hugged him and showed him great tenderness and raised his status ❁ He said: "This son of mine has a great affair. So bravo! to he who shows him respect and support" ❁ In his childhood his noble soul never complained from hunger or thirst ❁ Often his food was only the nourishment to be taken from the water of Zamzam, which satisfied him and quenched his thirst ❁

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace

O Allah, bless him, grant him peace and *barakah*

Then, when the camels of death were made to kneel down at the courtyard of his grandfather, 'Abd al-Muţţalib, his uncle, Abu Ţālib, the brother of 'Abd Allah from both parents, adopted him ❁ He carried his adoption with strong determination and zeal ❁ In bringing him up, he preferred him (Allah bless him and grant him peace) even to himself and his own children ❁

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace

O Allah, bless him, grant him peace and *barakah*

When the Prophet (Allah bless him and grant him peace) was twelve years old, his uncle took him on one of his trips to Sham ❁ There, the monk Buĥayrā, in possession of the description of prophethood, recognized him ❁ He said: "I see him as the Master of the Worlds, the Messenger of Allah and His Prophet, for the trees and stones prostrated to him and they never prostrate except to a prophet, who sighs in repentance and asks for forgiveness" ❁ "Surely, we find his description in the ancient divine books" ❁ "And between his shoulder blades is the seal of prophethood, completely illuminated by light" ❁ He ordered his uncle to return him to Makkah, fearing that the Jews might harm him ❁ So he returned with him from Buşrā (a city in Sham now called Houran) in blessed Sham ❁

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وَلَمَّا بَلَغَ صلى الله عليه وسلم أَرْبَعَ سِنِينَ خَرَجَتْ بِهِ أُمُّهُ إِلىٰ ٱلْمَدِينَةِ النَّبَوِيَّة ❁ ثُمَّ عَادَتْ فَوَافَتْها بِالأَبْوَاءِ[٧٨] أَوْ بِشِعْبِ ٱلْحَجُونِ[٧٩] ٱلْوَفَاه ❁ وَحَمَلَتْهُ صلى الله عليه وسلم حَاضِنَتُهُ أُمُّ أَيْمَنَ[٨٠] ٱلْحَبَشِيَّةُ ٱلَّتِي زَوَّجَها صلى الله عليه وسلم بَعْدُ مِنْ زَيْدِ بنِ حَارِثَةَ مَوْلاَه ❁ وَأَدْخَلَتْهُ عَلىٰ جِدِّهِ عَبْدِ ٱلْمُطَّلِبِ فَضَمَّهُ إِلَيْهِ وَرَقَّ[٨١] لَهُ وَأَعْلىٰ رُقِيَّه ❁ وَقَالَ إِنَّ لإِبْنِي هَذَا لِشَأْناً[٨٢] عَظِيماً فَبَخٍّ بَخٍّ[٨٣] لِمَنْ وَقَّرَهُ وَوَالاَه ❁ وَلَمْ تَشْكُ في صِبَاهُ جُوْعاً وَلاَ عَطَشاً قَطُّ نَفْسُهُ ٱلأَبِيَّة ❁ وَكَثِيراً مَا غَدَا فَاغْتَذىٰ بِمَاءِ زَمْزَمَ[٨٤] فَأَشْبَعَهُ وَأَرْوَاه ❁

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وَلَمَّا أُنِيخَتْ[٨٥] بِفَنَاءِ جَدِّهِ عَبْدِ ٱلْمُطَّلِبِ مَطَايَا ٱلْمَنِيَّة ❁ كَفَلَهُ[٨٦] عَمُّهُ أَبُو طَالِبٍ شَقِيقُ أَبِيهِ عَبْدِ ٱللهِ ❁ فَقَامَ بِكَفَالَتِهِ بِعَزْمٍ قَوِيٍّ وَهِمَّةٍ وَحَمِيَّة ❁ وَقَدَّمَهُ عَلىٰ النَّفْسِ وَٱلْبَنِينَ وَرَبَّاه ❁

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وَلَمَّا بَلَغَ صلى الله عليه وسلم اثْنَتَىٰ عَشْرَةَ سَنَةً رَحَلَ بِهِ صلى الله عليه وسلم عَمُّهُ أَبُو طَالِبٍ إِلىٰ ٱلْبِلاَدِ الشَّامِيَّة ❁ وَعَرَفَهُ الرَّاهِبُ[٨٧] بُحَيرىٰ بِمَا حَازَهُ صلى الله عليه وسلم مِنْ وَصْفِ النُّبُوَّةِ وَحَوَاه ❁ وَقَالَ إِنِّي أَرَاهُ سَيِّدَ ٱلْعَالَمِينَ وَرَسُولَ ٱللهِ وَنَبِيَّه ❁ وَقَدْ سَجَدَ لَهُ الشَّجَرُ وَٱلْحَجَرُ وَلاَ يَسْجُدَانِ إِلاَّ لِنَبِيٍّ أَوَّاه[٨٨] ❁ وَإِنَّا لَنَجِدُ نَعْتَهُ في ٱلْكُتُبِ ٱلْقَدِيمَةِ السَّمَاوِيَّة ❁ وَبَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ قَدْ عَمَّهُ النُّورُ وَعَلاَه ❁ وَأَمَرَ عَمَّهُ بِرَدِّهِ إِلىٰ مَكَّةَ تَخَوُّفاً[٨٩] عَلَيْهِ مِنْ أَهْلِ دِينِ ٱلْيَهُودِيَّة ❁ فَرَجَعَ بِهِ صلى الله عليه وسلم وَلَمْ يُجَاوِزْ مِنَ الشَّامِ ٱلْمُقَدَّسِ بُصْرَاه ❁

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace
O Allah, bless him, grant him peace and *barakah*

When he (Allah bless him and grant him peace) reached twenty-five years of age he traveled to Buṣrā (again, this time) in trade for the young woman, Khadījah ❁ With him was her servant, Maysarah, who served him and looked after his needs ❁ Near the hermitage of Nasṭūr, the Christian monk, he rested under a tree ❁ The monk recognized him (Allah bless him and grant him peace) when the tree inclined its thick shade towards him ❁ He said: “No one ever rested under this tree except a prophet possessing pure qualities” ❁ “And a messenger for whom Allah has chosen to give moral excellence” ❁ Then he asked Maysarah: “Is there any redness in his eyes?” trying to uncover a hidden sign ❁ And he answered: “Yes.” So he confirmed to himself what he had been thinking ❁ Then he said to Maysarah: “Don't leave his side. Be with him with sincerity, determination and honesty” ❁ “For he is one of those whom Allah has honored and selected for prophethood” ❁ When Khadījah was at ‘Uliyyah with a group of women, she saw him (Allah bless him and grant him peace) approaching, returning to Makkah ❁ With two angels over his noble head shading him from the heat of the sun ❁ Maysarah told her that he had seen this before during the trip and he told her of the advice the monk had entrusted him with ❁ Allah doubled the trade’s profits and made it grow ❁ So from what she saw and heard it became clear to her that he was the Messenger of Allah, the Exalted, to mankind, whom Allah had specially selected to be near Him ❁

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace
O Allah, bless him, grant him peace and *barakah*

She asked him (Allah bless him and grant him peace) to take her pure self in marriage so that by his perfumed scent she might obtain the scent of īmān (belief) ❁ He then told his uncles what this pure and pious woman had asked him for ❁ And they agreed, for they were pleased by her virtue, her religion, her beauty, her wealth, and her lineage—all cherished qualities ❁ Abu Ṭālib made a speech, praising Allah and him (Allah bless him and grant him peace) ❁ He said: “By Allah, his future deeds will be praised” ❁ She was married to him by her father; it is also said

الله عطر اللهم قبره الكريم بعرف شذي من صلاة وتسليم الله
اللهم صل وسلم وبارك عليه

وَلَمَّا بَلَغَ صلى الله عليه وسلم خَمْساً وَعِشْرِينَ سَنَةً سَافَرَ إِلىٰ بُصْرىٰ[٩٠] في تِجَارَةِ لِخَدِيجَةَ ٱلْفَتِيَّة[٩١] ❁ وَمَعَهُ غُلاَمُها مَيْسَرَةُ يَخْدِمُهُ صلى الله عليه وسلم وَيَقُومُ بِمَا عَنَاه ❁ وَنزَلَ صلى الله عليه وسلم تَحْتَ شَجَرَةٍ لَدىٰ صَوْمَعَةِ[٩٢] نَسْطُورَ[٩٣] رَاهِبِ النَّصْرَانِيَّة ❁ فعَرَفَهُ صلى الله عليه وسلم الرَّاهِبُ إِذْ مَالَ إِلَيْهِ صلى الله عليه وسلم ظِلُّهَا ٱلْوَارِفُ[٩٤] وَأَوَاه ❁ وَقَالَ : مَا نَزَلَ تَحْتَ هَذِهِ الشَّجَرَةِ قَطُّ إِلاَّ نَبِيٌّ ذُو صِفَاتٍ نَقِيَّة ❁ وَرَسُولٌ قَدْ خَصَّهُ ٱللهُ تَعَالىٰ بِالْفَضَائِلِ وَحَبَاه ❁ ثُمَّ قَالَ لِمَيْسَرَةَ : أَفِي عَيْنَيْهِ حُمْرَةٌ ؟ ٱسْتِظْهَاراً لِلْعَلاَمَةِ ٱلْخَفِيَّة ❁ فَأَجَابَهُ بِنَعَمٍ فَحَقَّ لَدَيْهِ مَا ظَنَّهُ فِيهِ وَتَوَخَّاه[٩٥] ❁ ثُمَّ قَالَ لِمَيْسَرَةَ : لاَ تُفَارِقْهُ وَكُنْ مَعَهُ بِصِدْقٍ وَ عَزْمٍ وَحُسْنِ طَوِيَّة[٩٦] ❁ فَإِنَّهُ مِمَّنْ أَكْرَمَهُ ٱللهُ تَعَالىٰ بِالنُّبُوَّةِ وَٱجْتَبَاه[٩٧] ❁ ثُمَّ عَادَ صلى الله عليه وسلم إِلىٰ مَكَّةَ فَرَأَتْهُ صلى الله عليه وسلم خَدِيجَةُ مُقْبِلاً وَهِيَ بَيْنَ نِسْوَةٍ في عُلِّيَّة ❁ وَمَلَكَانِ عَلىٰ رَأْسِهِ الشَّرِيفِ صلى الله عليه وسلم مِنْ ضِحِّ الشَّمْسِ قَدْ أَظَلاَّه ❁ وَأَخْبَرَهَا مَيْسَرَةُ بِأَنَّهُ رَأىٰ ذَلِكَ في السَّفَرِ كُلِّهِ وَبِمَا قَالَهُ الرَّاهِبُ وَأَوْدَعَهُ لَدَيْهِ مِنَ ٱلْوَصِيَّة ❁ وَضَاعَفَ ٱللهُ تَعَالىٰ في تِلْكَ التِّجَارَةِ رِبْحَها وَنَمَّاه[٩٨] ❁ فَبَانَ لِخَدِيجَةَ بِمَا رَأَتْ وَمَا سَمِعَتْ : أَنَّهُ رَسُولُ ٱللهِ تَعَالىٰ إِلىٰ ٱلْبَرِيَّةِ[٩٩] ٱلَّذِي خَصَّهُ ٱللهُ تَعَالىٰ بِقُرْبِهِ وَٱصْطَفَاه ❁

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فَخَطَبَتْهُ صلى الله عليه وسلم لِنَفْسِهَا الزَّكِيَّةِ لِتَشُمَّ مِنَ ٱلإِيمَانِ بِهِ صلى الله عليه وسلم طِيبَ رَيَّاه[١٠٠] ❁ فَأَخْبَرَ صلى الله عليه وسلم أَعْمَامَهُ بِمَا دَعَتْهُ إِلَيْهِ هَذِهِ ٱلْبَرَّةَ[١٠١] التَّقِيَّة ❁ فَرَغِبُوا فِيهَا لِفَضْلٍ[١٠٢] وَدِينٍ وَجَمَالٍ[١٠٣] وَمَالٍ وَحَسَبٍ[١٠٤] وَنَسَبٍ كُلٌّ مِنَ ٱلْقَوْمِ يَهْوَاه ❁ وَخَطَبَ أَبُو طَالِبٍ وَأَثْنىٰ عَلَيْهِ صلى الله عليه وسلم بَعْدَ أَنْ حَمَدَ ٱللهَ بِمَحَامِدِ سَنِيَّة[١٠٥] ❁ وَقَالَ هُوَ وَٱللهِ لَهُ نَبأٌ عَظِيمٌ بَعْدُ يُحْمَدُ فِيهِ مَسْرَاه[١٠٦] ❁ فَزَوَّجَها مِنْهُ صلى الله عليه وسلم أَبُوها وَقِيلَ

by her uncle; and it is also said by her brother—her happiness having been preordained ❁ To him, she gave birth to all his children except the one he called al-Khalīl (Ibrahīm) ❁

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace

O Allah, bless him, grant him peace and *barakah*

When he reached the age of thirty-five, the Quraysh were rebuilding the Ka'bah because its walls had cracked from the floodwaters of Abţaĥ (one of the valleys in Makkah) ❁ They disputed over who would lift the black stone to its place in the Ka'bah, for everyone wanted this honor ❁ The argument grew heated and they were about to come to blows—every clan standing against the others ❁ When they summoned each other to agree upon leaving the resolution of the matter to someone who would apply wisdom and deliberation ❁ They decided to accept the decision of the first person to enter from the gate of *al-sanadah al-shaybiyyah* (the Shaybi Custodian: named after the custodians of the Ka'bah who were from Shaybah ibn 'Uthman al-Shaybi) ❁ The Prophet (Allah bless him and grant him peace) was the first to enter, so they said: "This is the Honest One (al-Amīn). We all accept him and are pleased with him" ❁ Then they told him that they wanted him to make a ruling on the matter and carry it out ❁ So he (Allah bless him and grant him peace) put the stone on a cloak and ordered all the tribes to lift it to its designated place ❁ They all lifted it to its place in the corner of that building (the Ka'bah) ❁ Then, with his noble hands, he (Allah bless him and grant him peace) put it in its present place and fixed it there ❁

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O Allah, bless him, grant him peace and *barakah*

According to the most trusted narrators of the (Islamic) world, when he (Allah bless him and grant him peace) completed forty years of age ❁ Allah sent him as a bringer of good news and a warner to the worlds, covering them with His mercy ❁ For six complete months he saw clear true dreams ❁ Each one coming like the dawning of the morning's brilliant light ❁ He was started out with these dreams as a training to strengthen his human capacity ❁ So that the Angel Jibrīl wouldn't surprise him with the manifestness of prophethood and then his powers would not be able to encompass it ❁ Isolation became pleasing to him so he would worship in (the cave of) Ĥirā' numerous nights (ie, whole days at a time) ❁ Until the pure truth (the angel Jibrīl with the revelation) came to him ❁ That was on a Monday, the seventeenth of the month of the Laylat

عَمُّهَا وَقِيلَ أَخُوهَا لِسَابِقِ سَعَادَتِهَا[١٠٧] ٱلأَزَلِيَّة ❁ وَأَوْلَدَهَا كُلَّ أَوْلاَدِهِ صلى الله عليه وسلم إِلاَّ ٱلَّذِي بِاسْمِ ٱلْخَلِيلِ[١٠٨] سَمَّاه ❁

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ولَمَّا بَلَغَ صلى الله عليه وسلم خَمْساً وَثَلاَثِينَ سَنَةً بَنَتْ قُرَيْشٌ ٱلْكَعْبَةَ لانْصِدَعِهَا[١٠٩] بِالسُّيُولِ ٱلأَبْطَحِيَّة[١١٠] ❁ وَتَنَازَعُوا في رَفْعِ ٱلْحَجَرِ ٱلأَسْوَدِ فَكُلٌّ أَرَادَ رَفْعَهُ وَرَجَاه ❁ وَعَظُمَ ٱلْقِيلُ وَٱلْقَالُ وَتَحَالَفُوا عَلىٰ ٱلْقِتَالِ وَقَوِيَتْ ٱلْعُصْبِيَّة ❁ ثُمَّ تَدَاعُوا عَلىٰ ٱلإِنْصَافِ وَفَوَّضُوا ٱلأَمْرَ إِلىٰ ذِي رَأْيٍ صَائِبٍ وَأَنَاه[١١١] ❁ فَحَكَمَ[١١٢] بِتَحْكِيمِ أَوَّلِ داخِلٍ مِنْ بَابِ السَّدَنَةِ[١١٣] الشَّيْبِيَّة[١١٤] ❁ فكانَ النَّبِيُّ صلى الله عليه وسلم أَوَّلَ دَاخِلٍ فَقَالُوا هَذَا ٱلأَمِينُ[١١٥] وَكُلُّنَا يَقْبَلُهُ وَيَرْضَاه ❁ فَأَخْبَرُوهُ بِأَنَّهُمْ رَضُوهُ أَنْ يَكُونَ صَاحِبَ ٱلْحُكْمِ في هَذَا ٱلْمُلِمِّ[١١٦] وَوَلِيَّه[١١٧] ❁ فَوَضَعَ صلى الله عليه وسلم ٱلْحَجَرَ في ثَوْبٍ ثُمَّ أَمَرَ أَنْ تَرْفَعَهُ ٱلْقَبَائِلُ جَمِيعاً إِلىٰ مُرْتَقَاه[١١٨] ❁ فَرَفَعُوهُ إِلىٰ مَقَرِّهِ مِنْ رُكْنِ هَاتِيكَ ٱلْبَنْيَّة[١١٩] ❁ وَوَضَعَهُ صلى الله عليه وسلم بِيَدِهِ الشَّرِيفَةِ في مَوْضِعِهِ ٱلآن وَبَنَاه ❁

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وَلَمَّا كَمُلَ لَهُ صلى الله عليه وسلم أَرْبَعُونَ سَنَةً عَلىٰ أَوْفَقِ[١٢٠] ٱلأَقْوَالِ لِذَوِي ٱلْعَالَمِيَّة ❁ بَعَثَهُ ٱللهُ تَعَالىٰ لِلْعَالَمِينَ بَشِيراً وَنَذِيراً فَعَمَّهُمْ بِرُحْمَاه ❁ وَبُدِأَ إِلىٰ تَمَامِ سِتَّةِ أَشْهُرٍ بِالرُّؤْيَا الصَّادِقَةِ ٱلْجَلِيَّة ❁ فَكَانَ لاَ يَرىٰ رُؤْيَا إِلاَّ جَاءَتْ مِثْلَ فَلَقِ صُبْحٍ أَضَاءَ سَنَاه ❁ وَإِنَّمَا ٱبْتُدِئَ صلى الله عليه وسلم بِالرُّؤْيَا تَمْرِيناً لِلْقُوَّةِ ٱلْبَشَرِيَّة ❁ لِئَلاَّ يَفْجَأَهُ ٱلْمَلَكُ بِصَرِيحِ النُّبُوَّةِ فَلاَ تَقْوَاهُ قُوَاه ❁ وَحُبِّبَ إِلَيْهِ ٱلْخَلاَءُ فَكَانَ يَتَعَبَّدُ بِحِرَاءٍ[١٢١] اللَّيَالِيَ ٱلْعَدَدِيَّة ❁ إِلىٰ أَنْ أَتَاهُ فِيهِ صَرِيحُ[١٢٢] ٱلْحَقِّ وَوَافَاه ❁ وَذَلِكَ في يَوْمِ ٱلإِثْنَينِ لِسَبْعَ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ شَهْرِ اللَّيْلَةِ

al-Qadr (the Night of Power; ie, Ramađān) ❁ There are other traditions saying that it was the twenty-seventh or the twenty-fourth of that month, or eight days before the month of his birth ❁ He (Jibrīl) said to him: “Read.” He (Allah bless him and grant him peace) said: “I cannot read.” Then he covered him in a strong embrace ❁ He (Jibrīl) said: “Read.” He (Allah bless him and grant him peace) said: “I cannot read.” Then Jibrīl covered him in an embrace a second time until he (Allah bless him and grant him peace) became exhausted and overwhelmed from the exertion ❁ Then Jibrīl said: “Read.” And he said: “I cannot read.” A third time the Angel embraced him and pressed him hard so that he would turn himself with full attention to what would be given to him ❁ Receiving it with seriousness and effort ❁ Then the Revelation stopped for three years or thirty months, making him look forward eagerly to those beautifully fragranced scents (i.e. the Revelation) ❁ Then *yā ayyuh al-muddathir* (O you who have wrapped up in your garments!) was sent to him by Jibrīl ❁ So his prophethood began with *iqra bisma rabbika* (Read! In the name of your Lord)—evidence that it has priority in importance ❁ Foremost in his message, giving the good news and the warning to whomever he called to Islam ❁

محمد رسول الله

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace
O Allah, bless him, grant him peace and *barakah*

The first to believe in him (Allah bless him and grant him peace) among men was Abu Bakr, the companion in the cave (Thawr, on the way to Madinah), the Şaddīq (meaning: who believes immediately without doubt) ❁ Among children, ‘Alī; and among women, Khadījah, through whom Allah strengthened and preserved his heart and protected him (Allah bless him and grant him peace) ❁ Among freed slaves, Zayd ibn Ĥārithah; and among slaves, Bilāl (the Ethiopian, the caller to prayer chosen by the Prophet) tortured by his master, Umayah, for his belief in Allah ❁ Later bought and freed from slavery by his new master, Abu Bakr, who provided for him ❁ Then submitted ‘Uthmān, Sa‘ad, Sa‘īd, Ţalĥah (cousin of Abu Bakr), Ibn al-‘Awf (‘Abdu ‘Amr: changed by the Prophet to ‘Abd al-Raĥmān), and Zubayr, the son of the Prophet’s aunt, Şaffiyah ❁ And others whom the Şaddīq gave to drink the nectar of belief ❁ Still he (Allah bless him and grant him peace) and his companions worshipped in secret ❁ Until Allah revealed *faşda‘ bimā tu’mir* (15:94; Therefore, declare openly what you are bidden); thereupon, he openly called the people to Allah ❁ His people didn’t denounce him until he denounced their gods and ordered the rejection of all but the Oneness ❁ Now they dared show him open enmity and the threat of harm ❁ Hardships increased for the Muslims, so in the fifth year they made hijrah (the Prophet ordered some of his followers to flee the persecution in Makkah) to the domain of the King of Habasha (al-Najāshī) ❁ Because his uncle, Abu Ţālib, was solicitous of him (Allah bless him and grant him peace), all the people were afraid to harm him, and so for a time he was protected ❁ (First), he (Allah bless him and grant him peace) was required

ٱلْقَدْرِيَّة ❁ وَثَمَّ أَقْوَالٌ لِسَبْعٍ أَوْ ِلأَرْبَعٍ وَعِشْرِينَ مِنْهُ أَوْ لِثَمَانٍ خَلَتْ مِنْ شَهْرِ مَوْلِدِهِ صلى الله عليه وسلم ٱلَّذِي بَدَأَ فِيهِ مَحْيَاه[123] ❁ فَقَالَ لَهُ ٱقْرَأْ فَقَالَ مَا أَنَا بِقَارِئٍ فَغَطَّهُ[124] غَطَّةً قَوِيَّة ❁ ثُمَّ قَالَ لَهُ ٱقْرَأْ فَقَالَ مَا أَنَا بِقَارِئٍ فَغَطَّهُ ثَانِيَّةً حَتىٰ بَلَغَ مِنْهُ ٱلْجَهْدَ وَغَطَّاه ❁ ثُمَّ قَالَ لَهُ ٱقْرَأْ فَقَالَ مَا أَنَا بِقَارِئٍ فَغَطَّهُ ثَالِثَةً لِيَتَوَجَّهَ إِلىٰ مَا سَيُلْقىٰ إِلَيْهِ بِجَمْعِيَّة ❁ وَيُقَابِلَهُ بِجِدٍّ وَٱجْتِهَادٍ وَيَتَلَقَّاه ❁ ثُمَّ فَتَرَ ٱلْوَحْيُ ثَلاَثَ سِنِينَ أَوْ ثَلاَثِينَ شَهْراً لِيَشْتَاقَ إِلىٰ ٱنْتِشَاقِ هَاتِيكَ النَّفَحَاتِ[125] الشَّذِيَّة ❁ ثُمَّ أُنْزِلَتْ عَلَيْهِ ﴿ يَأَيُّهَا ٱلْمُدَّثِّرُ ﴾ فَجَاءَهُ جِبْرِيلُ بِهَا وَنَادَاه ❁ فَكَانَ لِنُبُوَّتِهِ صلى الله عليه وسلم لِتَقَدُّمِ ﴿ ٱقْرَأْ بِاسْمِ رَبِّكَ ﴾ شَاهِدٌ عَلىٰ أَنَّ لَهَا السَّابِقِيَّة ❁ وَالتَّقَدُّمُ عَلىٰ رِسَالَتِهِ صلى الله عليه وسلم بِالْبِشَارَةِ وَالنِّذَارَةِ لِمَنْ دَعَاه ❁

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وَأَوَّلُ مَنْ آمَنَ بِهِ صلى الله عليه وسلم مِنَ الرِّجَالِ أَبُو بَكْرٍ صَاحِبُ ٱلْغَارِ[126] وَالصِّدِّيقِيَّة[127] ❁ وَمِنَ الصِّبْيَانِ عَلِيٌّ وَمِنَ النِّسَاءِ خَدِيجَةُ ٱلَّتِي ثَبَّتَ[128] ٱللهُ بِهَا قَلْبَهُ وَوَقَاه[129] ❁ وَمِنَ ٱلْمَوَالِي[130] زَيدُ بْنِ حَارِثَةَ وَمِنَ ٱلأَرِقَّاءِ بِلاَلٌ[131] ٱلَّذِي عَذَّبَهُ في ٱللهِ أُمَيَّة[132] ❁ وَأَوْلاَهُ[133] مَوْلاَهُ أَبُو بَكْرٍ مِنَ ٱلْعِتْقِ مَا أَوْلاَه ❁ ثُمَّ أَسْلَمَ عُثْمَانُ وَسَعْدٌ وَسَعِيدٌ وَطَلْحَةُ وَٱبْنُ عَوْفٍ وَٱبْنُ ٱلْعَمَّةِ صَفِيَّة ❁ وَغَيْرُهُمْ مِمَّنْ أَنْهَلَهُ[134] الصِّدِّيقُ بِرَحِيقِ[135] التَّصْدِيقِ وَسَقَاه ❁ وَمَا زَالَتْ عِبَادَتُهُ صلى الله عليه وسلم وَأَصْحَابِهِ مَخْفِيَّة ❁ حَتَّى أَنْزَلَ ٱللهُ عَلَيْهِ ﴿ فَٱصْدَعْ[136] بِمَا تُؤْمَر ﴾ فَجَهَرَ بِدُعَاءِ ٱلْخَلْقِ إِلىٰ ٱلله ❁ وَلَمْ يَبْعُدْ مِنْهُ قَوْمُهُ حَتّىٰ عَابَ[137] آلِهَتَهُمْ وَأَمَرَ بِرَفْضِ مَا سِوَى ٱلْوَحْدَانِيَّة ❁ فَتَجَرَّؤُا[138] عَلىٰ مُبَارَزَتِهِ بِالْعَدَاوَةِ وَأَذَاه ❁ وَٱشْتَدَّ عَلىٰ ٱلْمُسْلِمِينَ ٱلْبَلاَءُ فَهَاجَرُوا في سِنَةِ خَمْسٍ إِلىٰ النَّاحِيَةِ النَّجَاشِيَّة[139] ❁ وَحَدِبَ عَلَيْهِ عَمُّهُ أَبُو طَالِبٍ فَهَابَهُ كُلٌّ مِنَ ٱلْقَوْمِ وَتَحَامَاه ❁ وَفُرِضَ عَلَيْهِ صلى الله عليه

to stand some hours of the night ❁ Then the obligation was abrogated by Allah's words *faqra'u mā tayassara minhu wa'aqīmu al-ṣalāt* (73:20; Read from it what is easy, and establish the prayer) ❁ And he was required to make two raka' in the morning and two in the evening ❁ Then, finally, on the night of the *isrā'* (the night journey) his obligation was abrogated by the five required prayers ❁ Abu Talib, his uncle, died in mid-Shawwal in the tenth year of the message and with his death the hardships greatly intensified ❁ Following his death by three months came Khadīja's and increased hardships and vulnerability ❁ The Quraysh let fall upon him every injury ❁ He went to Ṭa'if, calling Thaqīf (the tribe of Ta'if) to Islam, where he wasn't received well ❁ They encouraged the mockers and the slaves to insult him rudely ❁ They pelted him (Allah bless him and grant him peace) with stones until his shoes were dyed red from his blood ❁ In sadness he (Allah bless him and grant him peace) returned to Makkah; then the angel of the mountains (surrounding Ṭā'if) asked him if he should destroy its people for their stubborn ignorance ❁ But instead he (Allah bless him and grant him peace) said: "I ask Allah to take care of (i.e., cause to flourish in Islam) those whom He brings out from their loins" ❁

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace
O Allah, bless him, grant him peace and *barakah*

O Lord, bless the Prophet Muhammad
    Whenever lightning flashes on the darkest of nights
All the high stations are lower than your exaltedness without exception
    This tongue is always being occupied with your glory
The songbirds of joy dance in pleasure
    With your crawling and your being chosen, O Messenger
There is no heaven equal to your heaven
    And no exaltedness equal to your exaltedness
O night that boasts of being the best of all times
    In which the representative came quickly a messenger
From the light of your face, borrows its rays
    The sun of the horizons while the light of the full moon fades
The creatures testify that you are master
    The garments of pride became long, trailing behind
The beings of the highest heaven serve your mount (serve you)
    Proclaiming by *takbir* and *tahlil* in loud voices
The Buraq came to you ready
    Hoping for shifa', you accepted and his wish was fulfilled

وسلم قِيَامُ بَعْضٍ مِنَ السَّاعَاتِ اللَّيْلِيَّة ۞ ثُمَّ نُسِخَ بِقَوْلِهِ تَعَالىٰ ﴿ فَٱقْرَؤُا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلاَةَ ﴾ ۞ وَفُرِضَ عَلَيْهِ صلى الله عليه وسلم رَكْعَتَانِ بِالْغَدَاةِ[١٤٠] وَرَكْعَتَانِ بِالْعَشِيَّة ۞ ثُمَّ نُسِخَ بِإِيجَابِ الصَّلَوَاتِ ٱلْخَمْسِ في لَيْلَةِ مَسْرَاه ۞ وَمَاتَ عَمُهُ أَبُو طَالِبٍ في نَصْفِ شَوَّالٍ مِنْ عَاشِرِ ٱلْبِعْثَةِ وَعَظُمَتْ بِمَوْتِهِ الرَّزِيَّة ۞ وَتَلَتْهُ خَدِيجَةُ بَعْدَ ثَلاَثٍ وَشَدَّ ٱلْبَلاَءُ عَلىٰ ٱلْمُسْلِمِينَ وَثِيقَ عُرَاه[١٤١] ۞ وَأَوْقَعَتْ قُرَيْشٌ بِهِ صلى الله عليه وسلم كُلَّ أَذِيَّة ۞ وَأَمَّ الطَّائِفَ[١٤٢] يَدْعُوا ثَقِيفاً[١٤٣] فَلَمْ يُحْسِنُوا بالإِجَابَةِ قِرَاه ۞ وَأَغْرُوا[١٤٤] بِهِ السُّفَهَاءَ وَٱلْعَبِيدَ فَسَبُّوهُ بِأَلْسُنٍ بَذِيَّة ۞ وَرَمُوهُ صلى الله عليه وسلم بِالْحِجَارَةِ حَتّىٰ خُضِّبَتْ بِالدِّمَاءِ[١٤٥] نَعْلاَه ۞ ثُمَّ عَادَ صلى الله عليه وسلم إِلىٰ مَكَّةَ حَزِيناً فَسَأَلَهُ مَلَكُ ٱلْجِبَالِ في إِهْلاَكِ أَهْلِهَا ذَوِي ٱلْعُصْبِيَّة[١٤٦] ۞ فَقَالَ إِنِّي أَرْجُوا أَنْ يُخْرِجَ ٱللهُ تَعَالىٰ مِنْ أَصْلاَبِهِمْ مَنْ يَتَوَلاَّه ۞

مُحَمَّدٌ رَسُولُ اللهِ

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الله

(ولله در القائل)

يَا رَبِّ صَلِّي عَلىٰ النَّبِيِّ مُحَمَّدٍ	مَا لاَحَ بَرْقُ ٱلْغَورِ لَيلاً أَلْيَلُو
خَفَضَ ٱلْمَعَالِي عُلاَكَ طُراً أَكْمَلُ	وَغَدَا لِسَانُ ٱلْعِزِّ عِزُّكَ يُشْغِلُ
وبَلاَبِلُ ٱلأَفْرَاحِ تَرْقَصُ فَرْحَةٌ	لِحُبُوكَ وَتَخْصِيصُكَ يَا مُرْسَلُ
مَا لِسَمَائِكَ أَنْ تُوَازِيهِ سَمَاء	وَتَطَاوُلَكْ مَا أَنْ يُحَازَ تَطَاوُلُ
يَا لَيْلَةَ تَزِهُو عَلىٰ كُلِّ الدَّهْر	فِيهَا السَّفِيرُ أَتَاكَ سُرْعاً مُرْسَلُ
مِنْ نُورِ وَجْهِكَ ٱسْتَعِيرَ شُعَاعُهَا	شَمْسُ ٱلأُفُقِ وَٱلْبَدْرُ نُورَهُ آفِلُ
وَٱلْكَائِنَاتُ شَهِدْنَ أَنَّكَ سَيِّدٌ	وَغَدَتْ ثِيَابُ ٱلْفَخْرِ ذَيْلُهَا يَرْفُلُ
وَٱلْمَلاُ ٱلأَعْلىٰ رِكَابَكَ يَخْدِمُ	ضَاجِّينَ بَيْنَ مُكَبِّرٍ وَمُهَلِّلُ
جَاءَ ٱلْبُرَاقُ إِلَيْكَ وَهُوَ مُهَيَّأُ	رَامَ الشَّفَاعَةَ أَجَبْتَهُ نَالَ ٱلْمَأْمَلُ

You rode to al-Aqsa in an instant
    Where you alighted to pray, O highly respected
The *ruh* made the *adhan* and *iqamah*
    And all the prophets in straight lines behind you came to prayer
You delivered a *khutba* for all of them and prayed two rakats
    For you the way of ascension was made ready, O Beautified
You continued passing high heavens
    And the prophets gave you their greetings of peace, O Virtuous
And at the lote tree the Ruh said I can't go on
    If I were to go on I would be burnt by a blazing blinding light
Layers of lights carried your highness
    You passed the veils, O one possessing the status of splendour
And you saw the self of Allah, Mighty and Majestic
    By the heart and eye of the head truly seeing
He said, O Ahmad come closer, for you are My chosen
    From My goodness ask and you will be given for it is easy
Seven thousand years you traversed
    In three hours to return to your place of rest
Allah sends blessings down upon you like the rain clouds
    Send continuous rain to fall upon the branches

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace
O Allah, bless him, grant him peace and *barakah*

Then, while awake, he (Allah bless him and grant him peace) was taken on a night journey, with his spirit (rūĥ) and body, from the Mosque of the Ĥarām (in Makkah) to the Mosque of al-Aqsā (in Jerusalem) and its sacred precinct ❁ He was taken up to the heavens, where in the first heaven he saw Ādam, dignity enveloping and exalting him ❁ In the second heaven, he saw 'Isa ibn al-Batūl (Jesus son of the Virgin Mary, who isolated herself in devotion to Allah), the Good the Pure ❁ And his cousin, Yaĥya, who was given wisdom in application of the Torah (and prophethood) in his youth ❁ In the third heaven, he saw Yūsuf, the Şiddīq, with his beautiful form ❁ In the fourth heaven, Idrīs (named for his extensive study of Allah's book), whom Allah raised to his high place ❁ In the fifth heaven, Hārūn, the beloved of the Israelite nation ❁ In the sixth heaven, Mūsā, to whom Allah talked intimately ❁ And in the seventh heaven, Ibrāhīm, who came to his Lord with a heart at peace and an inwardness of goodness ❁ Whom Allah protected from the fire of Nimrod ❁ Then He raised him to the lote tree of the furthest limit (al-sidrat al-muntahā) until he heard the sound of the pens writing the decreed matters ❁ To the station (maqam) of the encounter without veil in which Allah allowed him to approach and draw near ❁ There Allah raised for him (Allah bless him and grant him peace) the veils of the glorious lights ❁ And let him see with his own eyes in the presence of Lordship what He let him see ❁

فَرَكِبْتَهُ لِلأَقْصىٰ أَقْرَب بُرْهَـةٍ | فَنَزَلْتَ فِيهِ لِلصَّلاَةِ يَا مُبَجَّـلُ
الـرُّوحُ أَذَّنَ لِلصَّلاَةِ أَقَامَهَـا | وَٱلأَنْبِيَاءُ صُفُوفٌ وَرَاءَكَ أَقْبَـلُ
بِهِمُ ٱلْجَمِيعُ خَطَبْتَ صَلَّيْتَ رَكْعَتَيْنِ | لَكَ سُلَّمَ ٱلإِرْقَاءِ نُصِبَ يَا مُجَمَّلُ
لازِلْتَ مَارّاً بِالسَّمَاوَاتِ ٱلْعُلىٰ | وَٱلأَنْبِيَاءُ يَقْرُوكَ سَلاَمٌ يَا فَاضِـلُ
وَالرُّوحُ عِنْدَ السِّدْرَةِ قَالَ لَمْ أَجُزْ | لَوْ جُزْتُ أُحْرِقْتُ بِنُورٍ يُذْهِـلُ
وَرَفَارِفُ ٱلأَنْوَارِ تَحْمِلُ حَضْرَتَكْ | وَٱلْحُجُبُ جُزْتَهَا يَا بَذِيخَ ٱلْمَنْزِلُ
وَرَأَيْتَ ذَاتَ ٱللهِ جَلَّ جَلاَلُـهُ | بِٱلْقَلْبِ وَعَيْنِ الرَّأْسِ صَحَّ مُنَقَـلُ
قَالَ أَدْنُ يَا أَحْمَد فَأَنْتَ صَفْوَتِي | مِنْ خِيرَتِي سَلْ تُعْطَ فَهُوَ سَاهِـلُ
وَسَبْعُ آلافِ سَنَةٍ فَقَطَعْتَهَا | في ثَلاَثِ سَاعَاتٍ لِفَرْشِكَ وَاصِـلُ
صَلِّى عَلَيْكَ ٱللهُ مَا صَيِّبٌ رَشَحَ | فَوْقَ ٱلْغُصُونِ ثَجِيجُهُ دَامَ نَـازِلُ

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ثُـمَّ أُسْرِيَ بِرُوحِهِ وَجَسَدِهِ صلى الله عليه وسلم يَقَظَةً مِنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلىٰ ٱلْمَسْجِدِ ٱلأَقْصىٰ وَرِحَابِهِ ٱلْقُدْسِيَّة[١٤٧] ❁ وَعُرِجَ بِهِ إِلىٰ السَّمَوَاتِ فَرَأىٰ آدَمَ في ٱلأُولىٰ وَقَدْ جَلَّلَهُ[١٤٨] ٱلْوَقَارُ وَعَلاَه ❁ وَفي الثَّانِيَّةِ عِيسىٰ ٱبْنَ ٱلْبَتُولِ[١٤٩] ٱلْبَـرَّةِ ❁ وَٱبْنَ خَالَتِهِ يَحْيَ ٱلَّذِي أُوتِيَ[١٥٠] ٱلْحُكْمَ في حَالِ صِبَاه ❁ وَرَأىٰ في الثَّالِثَةِ يُوسُفَ الصِّدِّيقَ بِصُورَتِهِ ٱلْجَمَالِيَّة ❁ وَفي الرَّابِعَةِ إِدْرِيسَ[١٥١] ٱلَّذِي رَفَعَ ٱللهُ مَكَانَهُ وَأَعْلاَه ❁ وَفي ٱلْخَامِسَةِ هَارُونَ ٱلْمَحَبَّبَ في ٱلأُمَّةِ ٱلإِسْرَائِيلِيَّة ❁ وَفي السَّادِسَةِ مُوسىٰ ٱلَّذِي كَلَّمَهُ ٱللهُ تَعَالىٰ وَنَاجَاه ❁ وَفي السَّابِعَةِ إِبْرَاهِيمَ ٱلَّذِي جَاءَ رَبَّهُ بِسَلاَمَةِ ٱلْقَلْبِ وَحُسْنِ الطَّوِيَّة[١٥٢] ❁ وَحَفِظَهُ ٱللهُ مِنْ نَارِ النُّمْرُودِ وَعَافَاه ❁ ثُمَّ رَفَعَ إِلىٰ سِدْرَةِ[١٥٣] ٱلْمُنْتَهىٰ إِلىٰ أَنْ سَمِعَ صَرِيفَ[١٥٤] ٱلأَقْلاَمِ بِالأُمُورِ ٱلْمَقْضِيَّة ❁ إِلىٰ مَقَامِ ٱلْمُكَافَحَةِ[١٥٥] ٱلَّذِي قَرَّبَهُ ٱللهُ فِيهِ وَأَدْنَاه ❁ وَأَمَاطَ[١٥٦] لَهُ صلى الله عليه وسلم حُجُبَ ٱلأَنْوَارِ ٱلْجَلاَلِيَّة[١٥٧] ❁ وَأَرَاهُ بِعَيْنَي رَأْسِهِ صلى الله عليه وسلم مِنْ حَضْرَةِ الرُّبُوبِيَّةِ مَا أَرَاه ❁

So He spread for him the carpet of care and affection in the divine presence ❁ He made obligatory upon him and his nation 50 prayers ❁ Then the clouds of overflowing mercy poured forth and they were reduced to the performance of five prayers ❁ Having the reward of the 50 that He had decreed and willed in pre-endless time ❁ That same night, he (Allah bless him and grant him peace) returned to where he had been sleeping and the Ṣiddīq (when he had been told by others of what the Prophet had said about his Night Journey) believed him ❁ As do all who possess intellect and the capacity to reflect ❁ While the Quraysh didn't believe him and some apostated, being lured and let astray by the Shayṭān ❁

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace
O Allah, bless him, grant him peace and *barakah*

During the Hajj days (note: even before Islam, at a specific time of the year, people gathered to visit the Ka'bah) he (Allah bless him and grant him peace) presented himself to the tribes as the Messenger of Allah ❁ Allah showed His pleasure with six of the *anṣār* (six from Madinah) whom He distinguished by their belief in him (Allah bless him and grant him peace) ❁ Then twelve men from them (i.e. from Madinah) performed the hajj (the next year) with the tribes and took a true *bay'ah* (oath of allegiance) from him ❁ They returned and Islam appeared in Madīnah, eventually becoming his stronghold and residence ❁ The third time they came as 75, or 73 and two women, from the tribes of Aws and Khazraj ❁ They took *bay'ah* from him (Allah bless him and grant him peace) and then he chose twelve of them who were nobles and masters to be their *amīr*s ❁ And then the Islamic *millah* (people practicing the way of Islam) of Makkah emigrated to them ❁ They separated themselves from their homelands, desiring what had been prepared for the one who denounces *kufr* (disbelief) and seeks refuge ❁ The Quraysh, fearing that he (Allah bless him and grant him peace) would soon join his Companions ❁ Plotted to kill him, so Allah the Exalted protected and saved him from their deceit ❁

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace
O Allah, bless him, grant him peace and *barakah*

While the unbelievers were watching him (Allah bless him and grant him peace) in order to carry out their plan to kill him, Allah gave him permission to emigrate ❁ He came out to them and threw upon their heads dust ❁ Then he headed straight for the cave of Thawr (*ghār*: small opening in a mountain, as opposed to *kahf* which is a large cave) wherein the Ṣiddīq won the opportunity of being in the company (of Allah and His Messenger; see *Surat Tawbah*, ayah 40: "Grieve not, surely Allah is with us") ❁ There they remained for three days in the protection of the pigeons and spiders ❁ They left it the night of Monday (meaning, between Sunday after maghrib and Monday morning before fajr) upon a good female camel ❁ (On the way) when Surāqah came upon him (on horseback with the intention of capturing him), he (Allah bless him and grant him peace) called out to Allah for His protection from him ❁

وَبَسَطَ لَهُ صلى الله عليه وسلم بِسَاطَ ٱلإِجْلاَلِ في ٱلْمَجَالِي[١٥٨] الذَّاتِيَّة ❁ وَفَرَضَ عَلَيْهِ وَعَلىٰ أُمَّتِهِ خَمْسِينَ صَلاَة ❁ ثُمَّ ٱنْهَلَّ سَحَابُ ٱلفَضْلِ فَرُدَّتْ إِلىٰ خَمْسٍ عَمَلِيَّة ❁ وَلَهَا أَجْرُ ٱلْخَمْسِينَ كَمَا شَاءَهُ في ٱلأَزَلِ وَقَضَاه ❁ ثُمَّ عَادَ صلى الله عليه وسلم في لَيْلَتِهِ وِصَدَّقَهُ الصِّدِّيقُ بِمَسْرَاه ❁ وَكُلُّ ذِي عَقْلٍ وَرَوِيَّة[١٥٩] ❁ وَكَذَّبَتْهُ قُرَيْشٌ وَٱرْتَدَّ مَنْ أَضَلَّهُ الشَّيْطَانُ وَأَغْوَاه ❁

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ثُمَّ عَرَضَ نَفْسَهُ صلى الله عليه وسلم عَلىٰ ٱلْقَبَائِلِ بِأَنَّهُ رَسُولُ ٱللهِ في ٱلأَيَّامِ ٱلْمَوْسِمِيَّة[١٦٠] ❁ فَآمَنَ بِهِ سِتَّةٌ مِنَ ٱلأَنْصَارِ ٱخْتَصَّهُمُ ٱللهُ تَعَالىٰ بِرِضَاه ❁ وَحَجَّ مِنْهُمْ في ٱلقَابِلِ ٱثْنىٰ عَشَرَ رَجَلاً وَبَايَعُوهُ بَيْعَةً حَقِيَّة ❁ ثُمَّ ٱنْصَرَفُوا وَظَهَرَ ٱلإِسْلاَمُ بِالْمَدِينَةِ فَكَانَتْ مَعْقِلَهُ[١٦١] وَمَأْوَاه[١٦٢] ❁ وَقَدِمَ عَلَيْهِ صلى الله عليه وسلم في الثَّالِثِ سَبْعُونَ وَخَمْسَةٌ أَوْ ثَلاَثَةٌ وَٱمْرَأَتَانِ مِنَ ٱلْقَبَائِلِ ٱلأَوْسِيَّةِ وَٱلْخَزْرَجِيَّة ❁ فَبَايَعُوهُ وَأَمَّرَ[١٦٣] عَلَيْهِمُ ٱثْنىٰ عَشَرَ نَقِيباً جَحَاجِحَةً[١٦٤] سَرَاه[١٦٥] ❁ وَهَاجَرَ إِلَيْهِم مِنْ مَكَّةَ ذُوُو ٱلْمِلَّةِ[١٦٦] ٱلإِسْلاَمِيَّة ❁ وَفَارَقُوا ٱلأَوْطَانَ رَغْبَةً فِيمَا أُعِدَّ لِمَنْ هَجَرَ ٱلْكُفْرَ وَنَاوَاه[١٦٧] ❁ وَخَافَتْ قُرَيْشٌ أَنْ يَلْحَقَ صلى الله عليه وسلم بِأَصْحَابِهِ عَلىٰ ٱلْفَوْرِيَّة ❁ فَأْتَمَرُوا[١٦٨] بِقَتْلِهِ فَحَفِظَهُ ٱللهُ تَعَالىٰ مِن كَيْدِهِمْ وَنَجَّاه ❁

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وَأَذِنَ لَهُ صلى الله عليه وسلم في ٱلْهِجْرَةِ فَرَقَبَهُ صلى الله عليه وسلم ٱلْمُشْرِكُونَ لِيُورِدُوهُ بِزَعْمِهِمْ حِيَاضَ ٱلْمَنِيَّة ❁ فَخَرَجَ عَلَيْهِمْ وَنَثَرَ[١٦٩] عَلىٰ رُؤُسِهِمُ التُّرَابَ وَحَثَاه ❁ وَأَمَّ[١٧٠] صلى الله عليه وسلم غَارَ ثَوْرٍ[١٧١] وَفَازَ الصِّدِّيقُ فِيهِ بِالْمَعِيَّة[١٧٢] ❁ وَأَقَامَا فِيهِ ثَلاَثاً تَحْمِي ٱلْحَمَائِمُ[١٧٣] وَٱلْعَنَاكِبُ حِمَاه[١٧٤] ❁ ثُمَّ خَرَجَا مِنْهُ لَيْلَةَ ٱلإِثْنَيْنِ وَهُوَ صلى الله عليه وسلم عَلىٰ خَيْرِ مَطِيَّة[١٧٥] ❁ وَتَعَرَّضَ لَهُ سُرَاقَةُ[١٧٦] فَٱبْتَهَلَ فِيهِ إِلىٰ ٱللهِ تَعَالىٰ وَدَعَاه ❁

Then the legs of Surāqah's horse began to sink into the firm ground, whereupon he asked for the Prophet's protection, and he was granted it ❁ He (Allah bless him and grant him peace) passed the tent of Umm Ma'bad al-Khuzā'iyah (kunya for 'Ātikah bint Khālid) ❁ He wanted to buy milk or meat from her, but there was neither milk nor meat in her wool tent ❁ However, the Prophet saw a female sheep in the house that hadn't gone with the other sheep because it was too exhausted ❁ He asked her permission to milk it ❁ She gave him permission and said if there were any milk in her, they would have milked her ❁ But at his touch, it filled up with milk and he milked her and everyone present drank to their satisfaction ❁ Then he milked the sheep again, filling the container, and left it with her as a clear sign ❁ When Abu Ma'bad came and saw the milk, he was struck by wonder ❁ He asked: "From whence came this milk? There is no milking sheep that can give even a single drop" ❁ She told him that a blessed man passed by, giving his physical description and his other qualities ❁ He declared: "That is the man from Quraysh," and swore by all that is divine ❁ That if he saw him he would believe in him, follow him and be close to him ❁ He (Allah bless him and grant him peace) arrived in Madīnah on Monday the twelfth of Rabī' al-Awwal ❁ Its pure sites were illumined by him ❁ The *anṣār* met and welcomed him and he dismounted at Kuba (about two miles from Madīnah) where he built a mosque upon his piety (taqwa) ❁

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace

O Allah, bless him, grant him peace and barakah

He (Allah bless him and grant him peace) was the most perfect of people in physical and moral nature, possessing the highest being and qualities ❁ Of middle height; white in color mixed with red; his eyes were big with natural kohl, having long lashes, long eyebrows almost touching ❁ Between his two front teeth was a space; his mouth was full but handsome; his face was wide with a forehead like the new moon ❁ His cheekbones were not high; his nose was slightly curved, its bridge was good and a little high ❁ His shoulders were broad; his palms wide and generous; his bones big at the joints; his heels with little flesh; his beard thick; his head large; his hair reaching the earlobes ❁ Between his shoulders was the seal of prophethood, luminous ❁ His perspiration was like pearls, its scent sweeter than musk ❁ When walking, he would lean forward moving quickly as if he were coming down from a high place ❁ When he (Allah bless him and grant him peace) bless him and grant him peace)

فَسَاخَتْ[١٧٧] قَوَائِمُ فُرْسِهِ في ٱلأَرْضِ الصُّلْبَةِ وَسَأَلَهُ ٱلأَمَانَ فَمَنَحَهُ إِيَّاه ❁ وَمَرَّ صلى الله عليه وسلم بِقُدَيْدٍ عَلىٰ أُمِّ مَعْبَدٍ ٱلْخُزَاعِيَّة[١٧٨] ❁ وَأَرَادَ ٱبْتِيَاعَ لَبَنٍ أَوْ لَحْمٍ مِنْهَا فَلَمْ يَكُنْ خَبَاؤُهَا[١٧٩] لِشَيْءٍ مِنْ ذَلِكَ قَدْ حَوَاه ❁ فَنَظَرَ صلى الله عليه وسلم إِلىٰ شَاةٍ في ٱلْبَيْتِ قَدْ خَلَّفَهَا ٱلْجُهْدُ[١٨٠] عَنِ الرَّعِيَّة ❁ فَٱسْتَأْذَنَهَا في حَلْبِهَا فَأَذِنَتْ وَقَالَتْ لَوْ كَانَ بِهَا حَلْبٌ لأَصَبْنَاه ❁ فَمَسَحَ صلى الله عليه وسلم ضَرْعَهَا بِيَدِهِ الشَّرِيفَةِ وَدَعَا ٱللهَ تَعَالىٰ مَوْلاَهُ وَوَلِيَّه ❁ فَدَرَّتْ فَحَلَبَ وَسَقىٰ كُلَّ مِنْ وَصَبَ مِنَ ٱلْقَوْمِ وَأَرْوَاه ❁ ثُمَّ حَلَبَ صلى الله عليه وسلم وَمَلأَ ٱلإِنَاءَ وَغَادَرَهُ لَدَيهَا آيَةً[١٨١] جَلِيَّة ❁ وَجَاءَ أَبُو مَعْبَدٍ وَرَأَى اللَّبَنَ فَذَهَبَ بِهِ ٱلْعَجَبُ إِلىٰ أَقْصَاه ❁ وَقَالَ أَنَّى لَكِ هَذَا وَلاَ حَلُوبَ في ٱلْبَيْتِ تَبِضُّ بِقَطْرَةٍ لِبَنِيَّة ❁ فَقَالَتْ مَرَّ بِنَا رَجُلٌ مُبَارَكٌ كَذَا وَكَذَا جُثْمَانُهُ وَمَعْنَاه[١٨٢] ❁ فَقَالَ لَهَا هَذَا صَاحِبُ قُرَيْشٍ وَأَقْسَمَ بِكُلِّ إِلَهِيَّة ❁ عَلىٰ أَنَّهُ لَوْ رَآهُ لآمَنَ بِهِ وَٱتَّبَعَهُ وَدَانَاه[١٨٣] ❁ وَقَدِمَ صلى الله عليه وسلم ٱلْمَدِينَةَ يَوْمَ ٱلإِثْنَيْنِ ثَانِي عَشَرَ رَبِيعِ ٱلأَوَّلِ وَأَشْرَقَتْ بِهِ أَرْجَاؤُهَا[١٨٤] الزَّكِيَّة ❁ وَتَلَقَّاهُ ٱلأَنْصَارُ وَنَزَلَ صلى الله عليه وسلم بِقُبَاءٍ[١٨٥] وَأَسَّسَ مَسْجِدَهَا عَلىٰ تَقْوَاه ❁

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اللهم صل وسلم وبارك عليه

وَكَانَ صلى الله عليه وسلم أَكْمَلَ النَّاسِ خَلْقاً وَخُلُقاً ذَا ذَاتٍ وَصِفَاتٍ سَنِيَّة ❁ مَرْبُوعَ ٱلْقَامَةِ أَبْيَضَ اللَّوْنِ مُشَرَّباً[١٨٦] بِحُمْرَةٍ وَاسِعَ ٱلْعَيْنَيْنِ أَكْحَلَهُمَا[١٨٧] أَهْدَبَ[١٨٨] ٱلأَشْفَارِ[١٨٩] قَدْ مُنِحَ الزَّجَجَ[١٩٠] حَاجِبَاه ❁ مُفَلَّجَ[١٩١] ٱلأَسْنَانِ وَاسِعَ ٱلْفَمِ حَسَنَهُ وَاسِعَ ٱلْجَبِينِ ذَا جَبْهَةٍ هِلاَلِيَّة ❁ سَهْلَ ٱلْخَدَّيْنِ[١٩٢] يُرىٰ في أَنْفِهِ بَعْضُ ٱحْدِيدَابٍ[١٩٣] حَسَنَ ٱلْعِرْنَيْنِ[١٩٤] أَقْنَاه[١٩٥] ❁ بَعِيدَ مَا بَيْنَ ٱلْمَنْكِبَيْنِ[١٩٦] سَبْطَ[١٩٧] ٱلْكَفَّيْنِ ضَخْمَ[١٩٨] ٱلْكَرَادِيسِ[١٩٩] قَلِيلَ لَحْمِ ٱلْعَقِبِ كَثَّ اللِّحْيَةِ عَظِيمَ الرَّأْسِ شَعْرُهُ إِلىٰ الشَّحْمَةِ ٱلأُذُنِيَّة ❁ وَبَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ قَدْ عَمَّهُ النُّورُ وَعَلاَه ❁ وَعَرَقُهُ صلى الله عليه وسلم كَاللُّؤْلُؤِ وَعَرْفُهُ أَطْيَبُ مِنَ النَّفَحَاتِ ٱلْمِسْكِيَّة ❁ وَيَتَكَفَّأُ[٢٠٠] في مِشْيَتِهِ كَأَنَّمَا يَنْحَطُّ[٢٠١] مِنْ صَبَبٍ[٢٠٢] ٱرْتَقَاه ❁ وَكَانَ صلى الله عليه وسلم

shook hands with someone that person would smell of jasmine and narcissus for the rest of the day ❁ When he put his noble hand on a child's head that child could easily be known from the rest by the scent left on his head from the Prophet's touch ❁ His noble face shone like the light on the night of a full moon ❁ The one who describes him says: "I have never seen before or after him a human being like him" ❁ He (Allah bless him and grant him peace) was very shy and very modest—mending his own shoes, patching his own robe, milking his own sheep, and serving his family in a noble way ❁ He loved the poor—sitting among them, visiting their sick, and walking in their funerals; he was never condescending to anyone, even to the most poor and wretched ❁ He accepted apologies; he never met someone mentioning what that person disliked; he walked with widows and slaves ❁ He didn't fear kings; he got angry only for Allah's sake; and was pleased with what pleased Allah ❁ He walked behind his companions saying: "Leave my back for the spiritual angels" ❁ He rode the camel, the horse, the mule, and the donkey given to him by a king ❁ Though he tied a stone on his stomach from hunger, all the keys of the earth's treasuries were at his disposal ❁ Even mountains tried to persuade him to permit them to turn themselves into gold for him, but he refused ❁ He didn't speak idly; whenever he met someone he was the first to offer greetings; on Friday, he made the congregational prayer longer and shortened the sermon (khutbat al-jumu'a) ❁ He used persuasion on the nobles and honored the generous, sometimes joking but always speaking the truth pleasing to Allah ❁ Here, the description of his noble person comes to an end ❁ And the one who is dictating this has reached a stopping point like the traveler who has reached a clearing and a place of rest ❁

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace
O Allah, bless him, grant him peace and barakah

O Allah, O Open-handed in giving ❁ O He Who when the palms of the servant are raised satisfies the suppliant ❁ O He Who declares the unity in His being and in His attributes ❁ To be only for Him without equal or similarity ❁ O He Who alone remains forever and Who existed in the most ancient time and Who existed in pre-endless time ❁ O He in Whom no one places his hopes except Him and upon Whom no one depends but Him ❁ O He in Whose everlasting power the people are confident ❁ Who guides with His overflowing generosity he who seeks His guidance ❁ We ask You by Your sacred lights ❁ Which removes the night from the darknesses of doubts ❁ We humbly beseech You through the exalted rank of the Muhammadan Being (al-dhat al-muhammadiya; i.e. *tawassul*: seeking Allah's help through Sayyiduna Muhammad) ❁ Who was the last of the prophets in his physical appearance but the first of them in his meaning ❁ By his family, mankind's secure planets ❁ Their ship of safety and refuge ❁ By his companions, the people of guidance and preference ❁ Who freely gave themselves to Allah only desiring Allah's grace and mercy ❁

يُصَافِحُ ٱلْمُصَافِحَ بِيَدِهِ الشَّرِيفَةِ فَيَجِدُ مِنْهَا سَائِرَ ٱلْيَوْمِ رَائِحَةً عَبْهَرِيَّةً[٢٠٣] ❁ وَيَضَعُهَا عَلَىٰ رَأْسِ الصَّبِيِّ فَيُعْرَفُ مَسُّهُ لَهُ مِنْ بَيْنِ الصِّبْيَةِ وَيُدْرَاه ❁ يَتَلأْلأُ وَجْهُهُ الشَّرِيفُ تَلأْلُؤَ ٱلْقَمَرِ فِي اللَّيْلَةِ ٱلْبَدْرِيَّة ❁ يَقُولُ نَاعِتُهُ لَمْ أَرَ قَبْلَهُ وَلاَ بَعْدَهُ مِثْلَهُ بَشَرٌ يَرَاه ❁ وَكَانَ صلى الله عليه وسلم شَدِيدَ ٱلْحَيَاءِ وَالتَّوَاضُعِ يَخْصِفُ[٢٠٤] نَعْلَهُ وَيَرْقَعُ ثَوْبَهُ وَيَحْلُبُ شَاتَهُ وَيَسِيرُ فِي خِدْمَةِ أَهْلِهِ بِسِيرَةٍ[٢٠٥] سَرِيَّة[٢٠٦] ❁ وَيُحِبُّ ٱلْمَسَاكِينَ وَيَجْلِسُ مَعَهُمْ وَيَعُودُ مَرْضَاهُمْ وَيُشَيِّعُ جَنَائِزَهُمْ وَلاَ يَحْقِرُ[٢٠٧] فَقِيراً أَدْقَعَهُ[٢٠٨] ٱلْفَقْرُ وَأَشْوَاه[٢٠٩] ❁ وَيَقْبَلُ ٱلْمَعْذِرَةَ وَلاَ يُقَابِلُ أَحَداً بِمَا يَكْرَهُ وَيَمْشِي مَعَ ٱلأَرْمَلَةِ وَذَوِي ٱلْعُبُودِيَّة ❁ وَلاَ يَهَابُ ٱلْمُلُوكَ وَيَغْضَبُ لِلَّهِ تَعَالَىٰ وَيَرْضَىٰ لِرِضَاه ❁ وَيَمْشِي خَلْفَ أَصْحَابِهِ وَيَقُولُ خَلُّوا ظَهْرِي لِلْمَلاَئِكَةِ الرُّوحَانِيَّة ❁ وَيَرْكَبُ ٱلْبَعِيرَ وَٱلْفَرَسَ وَٱلْبَغْلَةَ وَٱلْحِمَارَ ٱلَّذِي بَعْضَ ٱلْمُلُوكِ إِلَيْهِ أَهْدَاه ❁ وَيَعْصِبُ عَلَىٰ بَطْنِهِ ٱلْحَجَرَ مِنَ ٱلْجُوعِ وَقَدْ أُوتِيَ مَفَاتِيحَ ٱلْخَزَائِنِ ٱلأَرْضِيَّة ❁ وَرَاوَدَتْهُ ٱلْجِبَالُ بِأَنْ تَكُونَ لَهُ ذَهَباً فَأَبَاه ❁ وَكَانَ صلى الله عليه وسلم يُقِلُّ اللَّغْوَ وَيَبْدَأُ مَنْ لَقِيَهُ بِالسَّلاَمِ وَيُطِيلُ الصَّلاَةَ وَيُقَصِّرُ ٱلْخُطَبَ ٱلْجُمَعِيَّة ❁ وَيَتَأَلَّفُ أَهْلَ الشَّرَفِ وَيُكْرِمُ أَهْلَ ٱلْفَضْلِ وَيَمْزَحُ وَلاَ يَقُولُ إِلاَّ حَقّاً يُحِبُّهُ ٱللهُ تَعَالَىٰ وَيَرْضَاه ❁ وَهٰهُنَا وَقَفَ بِنَا جَوَادُ ٱلْمَقَالِ عَنِ ٱلاِطِّرَادِ فِي ٱلْحَلْبَةِ ٱلْبَيَانِيَّة ❁ وَبَلَغَ ظَاعِنُ[٢١٠] ٱلإِمْلاَءِ فِي فَدَافِدِ[٢١١] ٱلإِيضَاحِ مُنْتَهَاه ❁

عطر اللهم قبره الكريم بعرف شذي من صلاة وتسليم اللهم صل وسلم وبارك عليه

اللَّهُمَّ يَا بَاسِطَ[٢١٢] ٱلْيَدَيْنِ بِالْعَطِيَّة ❁ يَا مَنْ إِذَا رُفِعَتْ إِلَيْهِ أَكُفُّ ٱلْعَبْدِ كَفَاه ❁ يَا مَنْ تَنَزَّهَ فِي ذَاتِهِ وَصِفَاتِهِ ٱلأَحَدِيَّة ❁ عَنْ أَنْ يَكُونَ لَهُ فِيهَا نَظَائِرُ[٢١٣] وَأَشْبَاه[٢١٤] ❁ يَا مَنْ تَفَرَّدَ بِالْبَقَاءِ وَٱلْقِدَمِ وَٱلأَزَلِيَّة ❁ يَا مَنْ لاَ يُرْجَىٰ غَيْرُهُ وَلاَ يُعَوَّلُ[٢١٥] عَلَىٰ سِوَاه ❁ يَا مَنِ ٱسْتَنَدَ ٱلأَنَامُ إِلىٰ قُدْرَتِهِ ٱلْقَيُّومِيَّة ❁ وَأَرْشَدَ بِفَضْلِهِ مَنِ ٱسْتَرْشَدَهُ وَٱسْتَهْدَاه ❁ نَسْأَلُكَ بِأَنْوَارِكَ ٱلْقُدْسِيَّة ❁ الَّتِي أَزَاحَتْ مِنْ ظُلُمَاتِ الشَّكِّ دُجَاه ❁ وَنَتَوَسَّلُ إِلَيْكَ بِشَرَفِ الذَّاتِ ٱلْمُحَمَّدِيَّة ❁ وَمَنْ هُوَ آخِرُ ٱلأَنْبِيَاءِ بِصُورَتِهِ وَأَوَّلُهُمْ بِمَعْنَاه ❁ وَبِآلِهِ كَوَاكِبِ أَمْنِ ٱلْبَرِيَّة ❁ وَسَفِينَةِ السَّلاَمَةِ وَالنَّجَاة ❁ وَبِأَصْحَابِهِ أُولِي ٱلْهِدَايَةِ وَٱلأَفْضَلِيَّة ❁ الَّذِينَ بَذَلُوا نُفُوسَهُمْ لِلهِ يَبْتَغُونَ فَضْلاً مِنَ ٱللهِ ❁

And by the carriers of His Shari‘ah, the people of great deeds and virtues ❁ Who rejoice in each grace and favor (ni‘mah and fađl) from Allah ❁ That you grant us success in words and deeds in achieving sincerity of intention ❁ That You give to all who are present his request and wish ❁ That You save us from the shackles of lower desires and the sicknesses of the heart ❁ That You realize our hopes which we have placed in You (three times) ❁ That you save us from every great harm and calamity ❁ That You don’t place us among those whose self tends toward low desires ❁ That You cover the flaw, the inability, the limitation, and the powerlessness of each one of us ❁ That You make easy for us the good deeds which are difficult to accomplish ❁ That You bring close to us the goodness of certainty so that it may be easily picked like the fruit of *Jannah* ❁ That You erase from us all our sins (three times) ❁ That You include this gathering of ours in Your exalted giving from Your treasuries ❁ By a mercy and a forgiveness and a perpetual freedom from needing anyone other than You ❁ O Allah, surely You have given to every petitioner a station and a merit ❁ And to every hopeful one whatever he hoped for ❁ We have asked You hoping for gifts from Your presence ❁ So realize for us what we hope to gain from You (three times) ❁ O Allah, secure us from fears, and correct the rulers and their citizens ❁ Increase the reward of whoever performs this goodness today ❁ O Allah, make this country and all Muslim countries secure and comfortable ❁ And provide our land with rain that will cover its low lands and its hills ❁ And forgive the copier of these decorated pages of the *Mawlid* ❁ Ja‘far, from the family al-Barzinji, and his lineage to whom he belongs ❁ Realize for him the triumph of Your closeness ❁ Make his rest and place of residence among the foremost brought near to You (muqarrabīn) ❁ Cover the flaw, the inability, the limitation, and the powerlessness of him ❁ And the writer of this *Mawlid,* its reader, and whoever listens carefully to it ❁ Bless, O Allah, the first divine manifested light from the absolute Reality ❁ His family, companions, and those who helped him and stood by him ❁ The ears that are pleased by the glittering description of him are thereby bedecked with jeweled earrings ❁ The foremost of the noble gatherings (i.e., those reciting the *Mawlid*) are made beautiful with chests adorned with necklaces in which he is mentioned ❁

Allah, bless our master Muhammad, bless him and grant him peace

Glory be to your Lord, the Lord of Might and Honor, above what they describe;
and peace be on the messengers; and all praise is due to Allah, the Lord of the worlds

وَبِحَمَلَةِ[٢١٦] شَرِيعَتِهِ أُولِي ٱلْمَنَاقِبِ[٢١٧] وَٱلْخُصُوصِيَّة ❁ الَّذِينَ ٱسْتَبْشَرُوا بِنِعْمَةٍ وَفَضْلٍ مِنَ ٱللهِ ❁ أَنْ تُوَفِّقَنَا في ٱلأَقْوَالِ وَٱلأَعْمَالِ لِإِخْلاَصِ النِّيَّة ❁ وَتُنْجِحَ لِكُلٍّ مِنَ ٱلْحَاضِرِينَ مَطْلَبَهُ وَمُنَاه ❁ وَتُخَلِّصَنَا مِنْ أَسْرِ الشَّهَوَاتِ وَٱلأَدْوَاءِ ٱلْقَلْبِيَّة ❁ ((وَتُحَقِّقَ لَنَا مِنَ ٱلآمَالِ مَا بِكَ ظَنَنَّاه (٣ مرات))) ❁ وَتَكْفِيَنَا كُلَّ مُدْلَهِمَّةٍ[٢١٨] وَبَلِيَّة ❁ وَلاَ تَجْعَلْنَا مِمَّنْ أَهْوَاهُ هَوَاه[٢١٩] ❁ وَتَسَتَّرَ لِكُلٍّ مِنَّا عَيْبُهُ وَعَجْزَهُ وَحَصْرَهُ وَعِيَّة ❁ وَتُسْهِلُ لَنَا مِنْ صَالِحِ ٱلأَعْمَالِ مَا عَزَّ ذُرَاه ❁ وَتُدْنِي لَنَا مِنَ حُسْنِ ٱلْيَقِينِ قُطُوفاً[٢٢٠] دَانِيَةً جَنِيَّة ❁ ((وَتَمْحُوا عَنَّا كُلَّ ذَنْبٍ جَنَيْنَاه (٣ مرات))) ❁ وَتَعُمَّ جَمْعَنَا هَذَا مِنْ خَزَائِنِ مِنَحِكَ السَّنِيَّة ❁ بِرَحْمَةٍ وَمَغْفِرَةٍ وَتُدِيمَ عَمَّنْ سِوَاكَ غِنَاه ❁ اللَّهُمَّ إِنَّكَ جَعَلْتَ لِكُلِّ سَائِلٍ مَقَاماً وَمَزِيَّة ❁ وَلِكُلِّ رَاجٍ مَا أَمَلَهُ وَرَجَاه ❁ وَقَدْ سَأَلْنَاكَ رَاجِينَ مَوَاهِبَكَ اللَّدُنِّيَّة ❁ ((فَحَقِّقْ لَنَا مَا مِنْكَ رَجَوْنَاه (٣ مرات))) ❁ اللَّهُمَّ آمِنِ الرَّوْعَاتِ وَأَصْلِحِ الرُّعَاةَ وَالرَّعِيَّة ❁ وَأَعْظِمِ ٱلأَجْرَ لِمَنْ جَعَلَ هَذَا ٱلْخَيْرَ في هَذَا ٱلْيَوْمِ وَأَجْرَاه ❁ اللَّهُمَّ أَجْعَلْ هَذِهِ ٱلْبَلْدَةَ[٢٢١] وَسَائِرَ بِلاَدِ ٱلْمُسْلِمِينَ آمِنَةً رَخِيَّة[٢٢٢] ❁ وَٱسْقِنَا غَيْثاً يَعُمُّ ٱنْسِيَابُ سَيْبِهِ السَّبْسَبَ وَرُبَاهُ ❁ وَٱغْفِرْ لِنَاسِخِ هَذِهِ ٱلْبُرُودِ ٱلْمُحَبَّرَةِ[٢٢٣] ٱلْمَوْلِدِيَّة ❁ جَعْفَر إِبْن حَسَن مِنْ آلِ ٱلبَرْزَنْجِيِّ نَسْبَتُهُ وَمُنْتَمَاه ❁ وَحَقِّقْ لَهُ ٱلْفَوْزَ بِقُرْبِكَ وَالرَّجَاءَ وَٱلأُمْنِيَّة ❁ وَٱجْعَلْ مَعَ ٱلْمُقَرَّبِينَ مَقِيلُهُ وَسُكْنَاه ❁ وَٱسْتِرْ لَهُ عَيْبَهُ وَ عِجْزَهُ وَحَصْرَهَ وَعِيَّه ❁ وَلِكَاتِبِهَا وَقَارِئِهَا وَمَنْ أَصَاخَ[٢٢٤] سَمْعَهُ إِلَيْهِ وَأَصْغَاه ❁ وَصَلِّ اللَّهُمَّ عَلىٰ أَوَّلِ قَابِلٍ لِلتَّجَلِّي مِنَ ٱلْحَقِيقَةِ ٱلْكُلِّيَّة ❁ وَعَلىٰ آلِهِ وَصَحْبِهِ وَمَنْ نَصَرَهُ وَوَالاَه ❁ مَا شُنِّفَتِ ٱلأَذَانُ مِنْ وَصْفِهِ الدُّرِّيِّ بِأَقْرَاطٍ[٢٢٥] جَوْهَرِيَّة ❁ وَتَحَلَّتْ[٢٢٦] صُدُورُ ٱلْمَحَافِلِ[٢٢٧] ٱلْمَنِيفَةِ[٢٢٨] بِعُقُودِ[٢٢٩] حُلاَه[٢٣٠] ❁

صَلَّى ٱللهُ عَلىٰ سَيِّدِنَا مُحَمَّدٍ صَلَّى ٱللهُ عَلَيْهِ وَسَلَّم

سُبْحَانَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ وَسَلاَمٌ عَلىٰ ٱلْمُرْسَلِينَ
وَٱلْحَمْدُ لِلهِ رَبِّ ٱلْعَالَمِينَ

The Jannah and its tranquility, a joy for whoever sends him blessings and peace and wishes him *barakah*

The beloved one was born, his birth like no other’s
Light shining from his cheeks.
If he had not been born, purity would not have been cherished
No! Nor ardor and concern known;
If he had not been born, Quba would not have been mentioned
Nor would al-Muhaşşab have existed to go to.
This is the keeper of his promise, this is the one
O friend, whose body is a tender branch;
This is he upon whom were bestowed clothes
And precious things—someone like him does not exist.
This is the one to whom the angels of heaven said:
“This is the essential beauty of the universe, this is Ahmad.”
If Yusuf’s honor was his robe
By Allah, this new born has yet more honor and glory than him;
If Ibrahim was given earnestness in the way of the Truth (rushd)
By Allah, this new born has more than him.
O *Mawlid* of the Chosen One, how much thanks
And poems of praise are raised and *dhikr* made!
O lovers, lose your minds out of love for him
This is the unique, great beauty (the Prophet)!
Then send blessings upon the Prophet and his family
Everyday in the past and coming days.

Du‘a

Read some Qur’an to seal the *Mawlid*

الْجَنَّةُ وَنَعِيمُهَا سَعَدٍ لِمَنْ يُصَلِّي وَيُسَلِّمْ وَيُبَارِكْ عَلَيْهِ

(ولله در القائل)

وُلِدَ ٱلْحَبِيبُ وَمِثْلُهُ لاَ يُولَـدُ   وَالنُّورُ مِنْ وَجَنَاتِهِ يَتَوَقَّـدُ
وُلِدَ ٱلَّذِي لَولاَهُ مَا عُشِقَ النَّقَـاء   كَلاَّ وَلاَ ذُكِرَ ٱلْحِمىٰ وَٱلْمَعْهَـدُ
وُلِدَ ٱلَّذِي لَوْلاَهُ مَا ذُكِرَتْ قُبَاء   أَصْلاً وَلاَ كَانَ ٱلْمُحَصَّبُ يُقْصَدُ
هَذَا ٱلْوَفِيُّ بِعَهْدِهِ هَذَا ٱلَّذِي   مِنْ قَدُّهُ يَا صَاحِ غُصْنٌ أَمْلَدُ
هَذَا ٱلَّذِي خُلِعَتْ عَلَيْهِ مَلاَبِسٌ   وَنَفَائِسٌ فَنَظِيرُهُ لاَ يُوجَـدُ
هَذَا ٱلَّذِي قَالَتْ لَهُ مَلاَئِكَةُ السَّمَاءِ   هَذَا مَلِيحُ ٱلْكَوْنِ هَذَا أَحْمَـدُ
إِنْ كَانَ فَخْرُ يُوسُفَ بِقَمِيصِـهِ   تَاللهِ هَذَا ٱلْمَوْلُودُ مِنْهُ أَزْيَـدُ
وَلَوْكَانَ إِبْرَاهِيمُ أُعْطِيَ رُشْـدُهُ   تَاللهِ ذَا ٱلْمَوْلُودُ مِنْهُ أَرْشَـدُ
يَا مَوْلِدَ ٱلْمُخْتَارِ كَمْ لَكَ مِنْ ثَنَا   وَمَدَائِحٌ تَعْلُو وَذِكْرٌ يُوجِـدُ
يَا عَاشِقِينَ تَوَلَّهُوا فِي حُبِّـهِ   هَذَا ٱلْحُسْنُ ٱلْجَمِيلُ ٱلْمُفْـرَدُ
ثُمَّ الصَّلاَةُ عَلىٰ النَّبِيِّ وَآلِـهِ   فِي كُلِّ يَوْمٍ مَا مَضىٰ وَمُجَـدَّدُ

ودعاء

ختم القرآن الكريم

شرح الكلمات

١ استدر الشاة إذ حلبها .

٢ سائغة سهلة الابتلاع .

٣ هنية محمود العاقبة .

٤ ممتطياً راكباً مطايا الشكر .

٥ الغرة بياض في جبهة الفرس قدر الدرهم .

٦ استمنح واستجدي أطلب المنح والجدوى أي العطايا .

٧ الغواية الضلالة بفتح الغين أفصح .

٨ أنشر أبسط وأوضح .

٩ البرد ثوب من شقتين .

١٠ عبقر موضع بالبادية .

١١ بعرف أي ريح طيبة .

١٢ شذي أي قوي الرائحة .

١٣ فهر منقول من اسم الحجر الطويل وقيل الأملس .

١٤ قريش منقول من مصغر قرش دابة عظيمة في البحر .

١٥ البدن بضم الموحدة وسكون الدال المهملة جمع بدنة وهي البعير ذكراً كان أو أنثى .

١٦ الذبيح المذبوح أمراً لافعلاً .

١٧ الانتماء الانتساب .

١٨ العقد القلادة .

١٩ مورده أي كتابه المسمى بالمورد الهني .

٢٠ سراة جمع سري بمعنى رائس .

٢١ وبدر أي ظهور البدر للأبصار .

٢٢ وصبا كل صب أي مال كل عاشق .

٢٣ الصبا بفتح الصاد الريح الطيبة التي تهب من شرق الأفق .

٢٤ الجدب القحط والحلة ثوبان من جنس واحد والراد نبات الأرض ببركته صلى الله عليه وسلم .

٢٥ السندس ضرب من رقيق الديباج .

٢٦ أينع أدرك الجني للجاني .

٢٧ الأسرة جمع سرير .

٢٨ حمياه شدة السرور .

٢٩ وانتهكت الكهانة بفتح الكاف الأخبار بالأمور الخفية .

٣٠ مكث لبث وأقام .

٣١ الصدى العطش .

٣٢ الحظيرة من أسماء الجنة .

٣٣ طوبى اسم جنة أو شجرة فيها أي فالجنة حاصلة .

٣٤ البرية الخلق .

٣٥ السجية الطبيعة .

٣٦البنية الكعبة المبنية بأمر الله للملائكة فمن بعدهم من عمارها .

٣٧الغراء النيرة الإرجاء .

٣٨ السر هو ما تقطعه القابلة من سرة الصبي .

٣٩ خوارق هي ما خالفت المعتاد .

٤٠ الإرهاص التمهيد والتأسيس .

٤١ المردة العتاة من الجن .

٤٢ بطاح مكة المسيل للماء يشتمل على دقاق الحصى .

٤٣ المغنى المنزل .

٤٤ الإيوان البيت الذي يبنى طولا غير مدود الوجه .

٤٥ أنوشروان بفتح الشين ملك عادل .

٤٦ إشراق محياه إضاءة وجهه الشريف .

٤٧ ساوة عين ماء بخراسان من بلاد العجم وهمذان بالذال المعجمة وفتح الميم بلدة بها .

٤٨ وقم مدينة ببلاد العجم .

٤٩ وادي سماوة بأرض متسعة مفازة مهلكة .

٥٠ اللهة اللحمة المشرفة على الحلق في أقصى سقف الفم .

٥١ العراص المواضع التي وسعت ولا ماء بها .

٥٢ لا يعضد لا يقطع .

٥٣ ولا يختلي لا يقطع و الخلا النبات الرقيق مادام رطباً .

٥٤ صده وحماه منعه وحفظه .

٥٥ ثُوَيْبَة امرأة من بني أسلم جارية أبي لهب .
٥٦ حفية أي مبالغة في إكرامه مظهره للسرور والفرح به وكان أبو لهب أعتقها لما جاءت تبشره بولادته صلى الله عليه وسلم .
٥٧ سراه أي مسراه .
٥٨ الصلة العطية .
٥٩ أورد هيكلها أدخل جنتها .
٦٠ الرائد المرسل في طلب الكلأ استعاره للمنون وهو الموت .
٦١ الضريح القبر .
٦٢ وواراه غطاه وستره .
٦٣ السعدية نسبة إلى سعد بن أبي بكر جدها السابع .
٦٤ أخصب عيشها قوتها بعد المحل أي القحط وضيق العيش وذلك من يوم أخذته معها ببركته صلى الله عليه وسلم .
٦٥ در سال بدر در أي لبن كالدر في صفاء البياض .
٦٦ لبنه اليمين أي سقاه .
٦٧ الهزال الضعف الحاصل من الفاقة والجوع .
٦٨ الشارف الناقة الهرمة المسنة .
٦٩ وإنجاب زال وانقطع .
٧٠ الملمة نازلة من نوازل الدنيا .
٧١ والرزية الداهية .
٧٢ طرز أي زين .
٧٣ البرد نوع من الأكسية ملفق من شقتين .
٧٤ ووشاه نقشه وحسنه .
٧٥ يشب يزيد وينمو .
٧٦ علقة بحركة الثلاثة سوداء دموية أي منسوبة للدم .
٧٧ حظ الشيطان نصيبه ومحل وسوسته وهو تلك العلقة .
٧٨ الإبواء موضع بين مكة والمدينة .
٧٩ شعب الحجون جبل بمعلا مكة وحاضنته مربيته وحافظته .
٨٠ أم أيمن اسمها بركة بنت ثعلبة .
٨١ رق له من الرقة والعطف وحن عليه وأعلى رقيه أي منزلته ومكانته .
٨٢ لشأناً حالا فخيماً جليلا .
٨٣ فبخ بخ بالتشديد وتركه .
٨٤ ماء زمزم فكان طعامه وشرابه صلى الله عليه وسلم .
٨٥ أنيخت بركت .
٨٦ كفله احتضنه وأخذه .
٨٧ الراهب الزاهد في المأكل والمشرب لشدة رهبته أي خوفه .
٨٨ أواه كثير التأوة أي التوبة والاستغفار .
٨٩ تخوفاً أي لأجل الخوف عليه من أعدائه أهل دين اليهودية .
٩٠ بصرى مدينة بالشام تسمى حوران .
٩١ الفتية الشابة الكريمة .
٩٢ الصومعة ما يتعبد فيها الرهبان جمعه صوامع .
٩٣ نسطور اسم الراهب .
٩٤ الوارف الواسع الممتد الطويل .
٩٥ توخاه تحراه وقصد إظهاره .
٩٦ الطوية السريرة .
٩٧ اجتباه اختاره واصطفاه .
٩٨ نماه أي كثر أضعاف الربح المعتاد وقد أضعفت له خديجة ما سمته له من الأجرة .
٩٩ إلى البرية أي المخلوقات .
١٠٠ رياه أي رائحته الطيبة الذكية .
١٠١ البرة النقية أي الفاعلة للمأمورات التاركة للمنهيات .
١٠٢ الفضل الإنصاف بالفضائل والفواضل .
١٠٣ الجمال مما يقع على الصور والمعاني .
١٠٤ الحسب شرف ثابت في الآباء .
١٠٥ سنية المراد بها الشريفة الجليلة البليغة .
١٠٦ سراه المراد به سعيه في ذلك النبأ الذي هو النبوة والدعوة إلى الله تعالى .
١٠٧ لسابق سعادتها التي قدرها الله تعالى لها في الأزل .

١٠٨ باسم الخليل أي سماه إبراهيم فهو من مارية القبطية .

١٠٩ لانصداعها تشقق جدرانها بالسيول الداخلة من جهة الأبطح .

١١٠ الأبطحية نسبة إلى الأبطح وهو مسيل واسع .

١١١ وأناه حلم وتؤدة ومهلة وعدم عجلة .

١١٢ فحكم أي اتفق كلا الرجلين الذين حكم .

١١٣ السدنة أي خدمة الكعبة .

١١٤ الشيبية نسبة إلى شيبة بن عثمان الشيبي .

١١٥ الأمين من أسمائه صلى الله عليه وسلم لأنهم كانوا يسمونه قبل الرسالة الأمين .

١١٦ الملم ما يخاف من فزع وشدة أي النازل العظيم .

١١٧ ووليه أي الذي فصل القضاء فيه برأيه السديد .

١١٨ مرتقاه المحل الذي يوضع عليه .

١١٩ البنية أي الكعبة .

١٢٠ أوفق الأقوال بل وأصحها المروية عن الرواة الثقات .

١٢١ حراء هو جبل بينه وبين مكة ثلاثة أميال على يسار الذاهب إلى متى .

١٢٢ صريح الحق أي الوحي أتاه به جبريل عياناً .

١٢٣ المحيا الوجه .

١٢٤ فغطه أي ضمه وعصره بجمعية أي إحضار قلبه وسائر حواسه الظاهرية والباطنية .

١٢٥ النفحات الرائحة الذكية .

١٢٦ الغار النقب الذي في جبل ثور .

١٢٧ والصديقية أي التصديق للنبي صلى الله عليه وسلم .

١٢٨ ثبت أي قوي .

١٢٩ ووقاه أي صانه .

١٣٠ الموالي العتقاء من الرق .

١٣١ بلال هو ابن رباح الحبشي مؤذن النبي صلى الله عليه وسلم .

١٣٢ أمية العاتي الشديد قتل كافراً يوم بدر .

١٣٣ وأولاه أنعم عليه كغيرة .

١٣٤ أنهله سقاه أولاً والمراد هنا الترغيب والتحسين .

١٣٥ رحيق أي صافية وخالصة .

١٣٦ فأصدع أي أظهر أو أجهر وأصله الإبانة والتميز .

١٣٧ عاب آلهتهم رماه بالغيب .

١٣٨ فتجزؤا أي أقدموا من غير مبالاة على مبارزته .

١٣٩ النجاشي ملك الحبشة .

١٤٠ الغداة أول طلوع الشمس والعشيّة أخر النهار قبل الغروب والرزية الميبة .

١٤١ عراء أي عراء الوثيقة .

١٤٢ وأم قصد الطائف بينه وبين مكة مرحلتان .

١٤٣ ثقيفاً يلتمس إسلامهم .

١٤٤ فأغزوا أي سلطوا فسبوه أي شتموه وفي نسخة وصاحوا به والبذاءة الفحش في المنطق .

١٤٥ خضبت أي لوثت واحمرت والمراد أنهم أدموا ساقيه الكريمتين فسال الدم على نعليه صلى الله عليه وسلم .

١٤٦ العصبية أي التعصب الجاهلي .

١٤٧ القدسية ويقال القدوس وهو ذو الطهارة أي المطهر .

١٤٨ جلله الوقار أي الحلم والرزانة غطي بهما .

١٤٩ البتول من التبتل وهو الانقطاع إلى الله تعالى يعني مريم عليها السلام .

١٥٠ أوتي أعطي والحكم يعني الحكمة وفهم التوراة وقيل النبوة .

١٥١ إدريس لكثرة دراسته كتاب الله تعالى .

١٥٢ الطوية باطن الإنسان .

١٥٣ السدرة شجرة النبق .

١٥٤ صريف الأقلام صوت حركتها .

١٥٥ المكافحة المواجهة من غير ستر ولا حجاب .

١٥٦ أماط أزال ورفع .

١٥٧ الجلالية المنسوبة للجلال والعظمة .

١٥٨ المجالي أي المظاهر .

١٥٩ الروية أي التأني في الأمور و التدبر .

١٦٠ الموسم الوقت الذي يجتمع فيه الناس لنحو الحج .

[١٦١] معقله محل استقراره .

[١٦٢] مأواه مسكنه الذي يسكنه .

[١٦٣] وأمر خلف وولى عليهم .

[١٦٤] الجحجاح السيد في قومه .

[١٦٥] سراة أشراف .

[١٦٦] ذوو الملة أي أصحاب .

[١٦٧] ناواه بعد عنه .

[١٦٨] فأتمروا أي تشاوروا .

[١٦٩] ونثر أي طرح وفرق .

[١٧٠] وأم قصد غار نقب في الجبل كالمغارة فإذا اتسع فهو كهف .

[١٧١] ثور جبل بمكة فيه الغار المذكور في التنزيل واسم الجبل أطحل نزله ثور بن مناف فنسب له .

[١٧٢] المعية وهي المشار إليها في قوله تعالى لا تحزن أن الله معنا .

[١٧٣] الحمائم جمع حمامة أي تحفظه .

[١٧٤] الحمى الذي احتمى فيه واختفى به من أعدائه .

[١٧٥] المطية ناقته صلى الله عليه وسلم .

[١٧٦] تعرض له سراقة بن مالك بن جعشم المدلجي .

[١٧٧] فساخت أي غاصت .

[١٧٨] أم معبد عاتكة بنت خالد الخزاعية وخزاعة قبيلة مشهورة من الازد .

[١٧٩] الخباء بيت من وبر أو صوف .

[١٨٠] الجهد بضم الجيم الهزال .

[١٨١] آية جلية ظاهرة .

[١٨٢] معناه صفته .

[١٨٣] داناه أي قاربه .

[١٨٤] أرجاؤها أي نواحيها .

[١٨٥] قباء موضع بقرب المدينة نحو ميلين .

[١٨٦] مشرباً أي خلط لون بلون كأن أحدهما مسقي بالأخر أي ممزوج .

[١٨٧] أكحلهما أي أسود أجفانهما خلقة .

[١٨٨] أهدب أي طويلهما والهدب الشعر النابت على شفر العين .

[١٨٩] الشفر وهو طرف الجفن غشاء العين الأعلى والأسفل .

[١٩٠] الزجج تقوس الحاجبين مع طول .

[١٩١] مفلج متباعد ما بينهما .

[١٩٢] سهل الخدين غير مرتفع الوجنتين .

[١٩٣] إحديداب نوع ارتفاع .

[١٩٤] العرنين ما صلب من عظم الأنف أو كله أو ما تحت مجتمع الحاجبين أو أوله حيث يكون الشم .

[١٩٥] أقناه مرتفع وسطه مع نزول الرنبة وهي رأس الأنف مما يلي الفم .

[١٩٦] المنكبين مابين الكتف والعنق .

[١٩٧] سبط الكفين أي واسع حسا ومعنى .

[١٩٨] ضخم أي عظيم .

[١٩٩] الكراديس كل عظمين التقيا في مفصل .

[٢٠٠] يتكفأ يميل إلى ما بين يديه من سرعة مشيه كما تتكفأ السفينة في جريها .

[٢٠١] الانحطاط النزول والإسراع .

[٢٠٢] صبب أي عالي مرتفع .

[٢٠٣] عبهرية وهي نسبة للعبهر وهو النرجس والياسمين .

[٢٠٤] يخصف أي يخرز .

[٢٠٥] بسيرة أي هيئة وطريقة .

[٢٠٦] سرية شريفة حسنة .

[٢٠٧] لا يحقر لا يهين ولا ينقص .

[٢٠٨] أدقعه أي ألصقه بالدقعاء أي الترب مع الجوع فصار ذليلا .

[٢٠٩] وأشواه أضعفه وصيره صغيراً حقيراً في عين الدنيا .

[٢١٠] ظاعن أي مرتحل .

[٢١١] الفدافد الفلوات ومنتهاه نهايته .

[٢١٢] باسط من أسمائه تعالى ومعناه الموسع .

[٢١٣] نظائر جمع نظير وهي المساوي ولو في بعض الوجوه .

[٢١٤] واشتباه جمع شبيه وهو المأوى .

[٢١٥] ولا يعول أي لا يعتمد و الأنام المخلوقات .

[٢١٦] حملة الشريعة هم العلماء العاملون .

[٢١٧] المناقب الصفات الجميلة .

[٢١٨] مدلهمة المراد بها هنا الداهية الثقيلة .

[٢١٩] هواه ميل النفس إلى الشهوات .

[٢٢٠] قطوفاً أي عنقود والمراد فوائد اليقين المكتسبة المشبهة بثمرة الشجرة في النفع .

[٢٢١] هذا البلد أي بلدة المدينة .

[٢٢٢] رخية أي خصبة .

[٢٢٣] المحبرة أي المزينة تزييناً مبالغاً فيه .

[٢٢٤] أصاغ أي أمال .

[٢٢٥] القرط ما علق أسفل الأذن جمعه أقراط .

[٢٢٦] تحلت أي تزينت .

[٢٢٧] المحافل موضع الاجتماع .

[٢٢٨] المنيفة أي المرتفعة العالية أو الشريفة .

[٢٢٩] بعقود أي القلادة .

[٢٣٠] حلاه أي وصفه وحسنه وجماله صلى الله عليه وسلم .